

बालावतारो

BÂLÂVATÂRO

*(An Elementary Pāli Grammar for use in upper classes
of High English Schools)*

PART I

EDITED & TRANSLATED

BY

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VENERABLE

SAMAṆA PUṆṆĀNANDA SWĀMI, M.R.A.S.

PUBLISHED BY

THE UNIVERSITY OF CALCUTTA

1916

UNIVERSITY OF CALCUTTA
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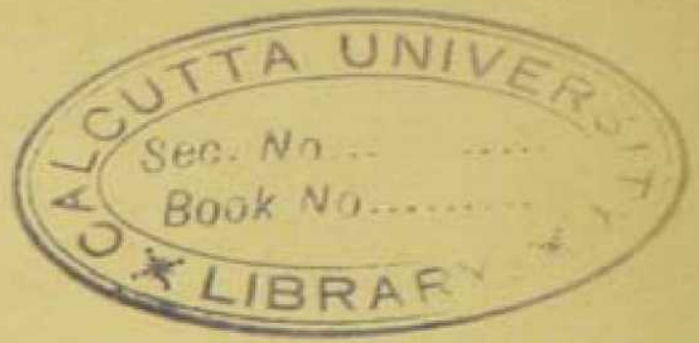
TSU 1981

Gs 3178

PRINTED BY ATULCHANDRA BHATTACHARYYA,
AT THE CALCUTTA UNIVERSITY PRESS, SENATE HOUSE, CALCUTTA.

ATULCHANDRA BHATTACHARYYA

1981



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नमो तस्मै भगवतो अरहतो सम्मासम्बुद्धस्मै ।

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa.

Adoration to the Blessed, Holy, and Perfect Buddha.

बुद्धं तिधाभिवन्दित्वा बुद्धम्बुजविलोचनं ।

बालावतारं भासिस्सं बालानं बुद्धिवुद्धिया ॥

Buddham tidhābhivanditvā
buddhambuja-vilocanam,

Bālāvatāraṃ bhāsissam bālānaṃ
buddhi-vuddhiyā.

Having three times saluted Buddha, whose eyes resemble full-blown lotuses, I shall compile Bālāvatāra, to widen the knowledge of children.

बालावतारो BĀLĀVATĀRO

CHAPTER I

सञ्ज्ञा

S A Ñ Ñ Ā

ORTHOGRAPHY

१ । अक्षरापादयो एकचत्तालीसं । १ । १ । २

अक्षरापि अकारादयो एकचत्तालीसं सुत्तन्तोपकारा—तं यथा :—

अ	आ	इ	ई	उ	ऊ	ए	औ
क	ख	ग	घ	ङ			
च	छ	ज	झ	ञ			
ट	ठ	ड	ढ	ण			
त	थ	द	ध	न			
प	फ	ब	भ	म			
य	र	ल	व	स	ह	ळ	शं इति ।

1 Akkharāpādayo ekacattālīsaṃ.

Akkharāpi akārādayo ekacattālīsaṃ suttantopakārā.
Taṃ yathā :—

a	ā	i	ī	u	ū	e	o
k	kh	g	gh	ṇ			
c	ch	j	jh	ṇ			
ṭ	ṭh	ḍ	ḍh	ṇ			
t	th	d	dh	n			
p	ph	b	bh	m			
y	r	l	v	s			
	h	ḷ	m				iti.

I. The letters beginning with *a* are forty-one, useful to Suttanta.

They are :—

a,	ā,	i,	ī,	u,	ū,	e,	o ;
k,	kh,	g,	gh,	ṇ,			
c,	ch,	j,	jh,	ṇ,			
ṭ,	ṭh,	ḍ,	ḍh,	ṇ,			
t,	th,	d,	dh,	n,			
p,	ph,	b,	bh,	m,			
y,	r,	l,	v,	s,			
	h,	ḷ,	m				

२ । तथोदन्ता सरा अट्ठ । १ । १ । ३

तस्य अक्षरसु ओकारन्ता अट्ठ सरा नाम ।

तथेति वत्तते—

2. Tatthodantā sarā aṭṭha.

Tattha akkharesu okārantā aṭṭha **sarā** nāma.

Tattheti vattate—

2. Of them, the first eight letters ending with *o* are **vowels**.

They are :—a, ā, i, ī, u, ū, e and o.

These are classified in the following two suttas.

३ । लहुमत्ता तयो रस्सा । १ । १ । ४

तस्य सरेसु लहुमत्ता अ इ उ इति तयो रस्सा ।

3. Lahumattā tayo rassā.

Tattha saresu lahumattā a i u iti tayo rassā.

3. The three of soft-measure are **short** (vowels).

Of the vowels, the three of soft measure, *viz.* a, i, u, are short.

४ । अज्जे दीघा । १ । १ । ५

तस्य सरेसु रस्सीहज्जे दीघा । संयोगी पुण्णे ए ओ रस्सा इवीचन्ते कप्पि ।

अनन्तरा व्यञ्जना संयोगी—एस्य सैथी ओइी सीत्थि ।

4. Aññe dīghā.

Tattha saresu rassehaññe dīghā, saṁyogato pubbe e o rassā ivoccante kvaci ; anantarā byañjanā saṁyogo :—
ettha, seyyo, oṭṭho, sotthi.

4. The others are **long**.

The vowels other than the short ones are long.

The long vowels are —ā, ī, ū, e and o.

e and o preceding combined consonants are sometimes regarded as short vowels.

By combined consonants are meant consonants without any vowel intervening them. The examples of e and o regarded as short vowels are :—e, in ettha and seyyo ; o in oṭṭho and sotthi.

५ । सिसा व्यञ्जना । १ । १ । ६

सरि ठपेत्वा सिसा कादयो निगगहितन्ता व्यञ्जना ।

5. Sesā Byañjanā.

Sare ṭhapetvā sesā kādayo niggahitantā byañjanā.

5. The remaining letters are **Consonants**.

Setting aside the vowels, the other thirty-three letters, from k to ṁ, are consonants.

The Consonants are :—

k,	kh,	g,	gh,	ṅ,
c,	ch,	j,	jh,	ñ,
ṭ	ṭh,	ḍ,	ḍh,	ṇ,
t,	th,	d,	dh,	n,
p,	ph,	b,	bh,	m,
y,	r,	l,	v,	s,
h,	l	and	ṁ.	

६ । वग्गा पञ्च पञ्चसो मन्ता । १ । १ । ७

व्यञ्जनानं कादयो मकारन्ता पञ्च पञ्चसो अक्षरवन्तो वग्गा । वग्गानं पठम
दुतिया सो चाघोसा । ऊन्ताञ्जे घोसा । घोसाघोस सञ्जा च परमसञ्जा पयोनेति
सङ्गहिता । एवं लिङ्ग-सब्बनाम-पद-उपसग निपात-तद्धित आख्यात-कम्मप्पवचनी-
यादि सञ्जा च ।

6. Vaggā pañca pañcaso mantā.

Byañjañānaṃ kādayo makāranta pañcapañcaso akkhara-
vanto vaggā. Vaggānaṃ paṭhamadutiyā socāghosā.
Lantāññe ghosā. Ghosāghosa saññā ca “parasamaññā
payoge”ti saṅgahitā. Evaṃ liṅga-sabbanāma-pada-
upasagga-nipāta-taddhita ākhyāta-kammappavacanīyādi
saññā ca.

6. The **vaggas** are groups of five of the first twenty-five consonants ending with *m*.

Of the consonants, the first twenty-five, from *k* to *m*, are arranged into five groups, consisting each of five letters.

<i>Ka</i> -Vagga—	k,	kh,	g,	gh,	ṇ ;
<i>Ca</i> -Vagga—	c,	ch,	j,	jh,	ṇ ;
<i>Ṭa</i> -Vagga—	ṭ,	ṭh,	ḍ,	ḍh,	ṇ ;
<i>Ta</i> -Vagga—	t,	th,	d,	dh,	n ;
<i>Pa</i> -Vagga—	p,	ph,	b,	bh,	m.

The first and the second letters of each Vagga, together with *s*, are called **Aghosa** or **Surds**. The remaining letters ending with *l* are **Ghosa** or **Sonants**.

The surds are :— k, kh, c, ch, ṭ, ṭh, t, th, p, ph and s.

The sonants are :— g, gh, ṇ, j, jh, ñ, ḍ, ḍh, ṇ, ḍ, dh, n, b, bh, m, y, r, l, v, h, and ḷ.

The technical terms Ghosa and Aghosa have been taken from outside (Sanskrit Grammar), as is indicated in the Sutta “Para samaññā payoge” ti (kaccāyana, 1-9).

Likewise other terms have been borrowed, such as **Liṅga, Sabbanāma, Pada, Upasagga, Nipāta, Taddhita, Ākhyāta, Kammappavacaniya**, etc.

७. अं इति निगहितं । १ । १ । ८

अं इति अकारतो परं यो बिन्दुः सुयते तं निगहितं नाम ।

बिन्दुः चुळामणाकारो निगहितन्ति वुच्चेते,
केवलस्सापयोगत्ता अकारो सन्निधीयते ।
अकवग्गाहा कण्ठजा ; ईचवग्गया तालुजा ;
उपवग्गा ओष्ठजा ; ठवग्गरळा मुद्धजा ;
तवग्गलसा दन्तजा ; ए कण्ठतालुजो ;
ओ कण्ठोष्ठजो ; वो दन्तोष्ठजो ।

7. Am iti niggahitam.

Am iti akārato param yo bindu suyate tañ niggahitannāma.

Bindu cuḷāmaṇākāro niggahitanti vuccate,

Kevalassāppayogattā akāro sannidhīyate.

Akavaggahā kaṇṭhajā, icavaggayā tālujā, upavaggā oṭhajā, ṭavaggaraḷā muddhajā, tavaggalasā dantajā, e kaṇṭhatālujo, o kaṇṭhoṭṭhajo, vo dantoṭṭhajo.

7. **Ṁ** is a **Niggahita** (arrested letter).

The point *m̐*, which is sounded after *a* (in the syllable *am̐*), is called **Niggahita**.

(Mnemonic).

The point resembling a small gem is called Niggahita. As it is not employed alone, *a* has been placed before it. (Similarly *i* and *u* may be placed before it, but not any other vowel).

a, *ā*, *h*, and *ka*-vagga are **Gutturals**.

i, *ī*, *y*, and *ca*-vagga „ **Palatals**.

u, *ū*, and *pa*-vagga „ **Labials**.

r, *ḷ*, and *ṭa*-vagga „ **Linguals**.

l, *s*, and *ta*-vagga „ **Dentals**.

e is **Gutturo-Palatal**.

o is **Gutturo-Labial**.

v is **Dento-Labial**.

CHAPTER II

सर-सन्धि

SARA-SANDHI

Vowel-junction

लोक + अगो इत्यस्मिं

“पूव्वमधोठितमस्सरं सरं वियोजयेति” पूव्वव्यञ्जनं सरतो पुथकात्तव्वं ।

Loka + aggo ityasmim.

“Pubbamadhohhitamassaram sarena viyojayeti” pubba-
byañjanam sarato puthakkātabbam.

In loka + aggo, the last consonant *k* of the preceding *ka* should be separated from the vowel *a* in it (before Sandhi taking place between this *a* and *a* in *aggo*) according to the sutta “the final consonant of the preceding word should be separated from the vowel” (vide Kaccāyana 1-1-10).

१ । सरा सरं लोपं—१ । २ । १

अनन्तरं सरं परं सरा लोपं पप्पोन्ति । “नये परं युत्तेति” अस्सरो व्यञ्जनो परक्खरं नेतव्वी—लोकगो ।

सरं इत्यस्मिं ओपसिलसिकोकास-सत्तमी, ततो वण्णकालव्यवधाने कारियं न होति । यथा—मं अहासीति । पमादमनुयुञ्जन्तित्यादि गाथायं जना अप्पमादं ति च । एवं सव्वसन्धिसु ।

1. Sarā sare lopam.

Anantare sare pare sarā lopam papponti. “Naye param yutteti” assaro byañjano parakkharam netabbo—lokaggo.

Saretyasmiñ Opasilesikokāsa-sattamī, tato vaṇṇakāla-vyavadhāne kāriyañ no hoti. Yathā :—mañ ahāsīti. Pamādamanuyuñjantityādi gāthāyañ janā appamādañtica. Evañ sabbasandhisu.

1. There is elision of vowels before a vowel.

A vowel immediately followed by a vowel is elided.

“In junction the preceding consonant is to be taken to the succeeding vowel”—this dictum means that in Sandhi, the last consonant of the preceding word must be joined with the initial vowel of the succeeding word.

In lokaggo (loka + aggo), *a* of *ka* has first been elided, and then *k* has been joined with *a* of *aggo*.

The word *Sare* used in this sutta is an instance of a locative case of *Opasilesika* class.

There is no vowel-sandhi, if there is an intervention of a consonant or a metre (the 2nd foot of which is not joined with the third).

Mañ + ahāsi = Mañ ahāsi. Here *a* is not joined with *a*, because of *m* intervening.

In the Gāthā

“Pamādamanujuñjanti bālā dummedhino janā.

Appamādañca medhāvī dhanam setṭham va rakkhati.”

Janā + appamādam = janā appamādam, because *ā* of the 2nd foot has not been joined with *a* of the third foot.

Such is the case in all the Sandhis.

अनन्तरं परस्म्य सरस्म लोपं वक्खति । तस्मान्नेन पुब्बस्म लोपो जायति,
तेनेव सत्तमी-निद्धिस्म परतापि गम्यते ।

सरेत्याधिकारो—

पन + इमे, पन + इमे तीह—

सरा लोपं इत्येव—

Anantarāṃ parassa sarassa lopaṃ vakkhati. Tasmānena
pubbassa lopo nāyati, teneva sattamī-niddiṭṭhassa
paratāpi gamyate.

Saretyādhikāro.

Pana + ime, pana + imetīha

Sarā lopaṃ itveva

Hereafter the rule of elision of the succeeding vowel will be explained. The fore-going sutta regulates elision of the preceding vowel, whereas under the following sutta, the succeeding vowel may also be sometimes elided.

In each of the following suttas of vowel-sandhi, the reader should supply the word *Sare* which is understood.

In Pana + ime, pana + ime

apply the sutta “sarā sare lopaṃ” and also—

२ । वा परो असरूपा— १ । २ । २

असमानरूपा सरम्हा परो सरो वा लुप्यते । पनमे, पनिमे ।

2. Vā paro asarūpā.

Asamānrūpā saramhā paro saro vā lupyate. Paname, panime.

2. There is optional elision of a vowel after a dissimilar vowel.

A vowel after a dissimilar vowel is optionally elided.

Pana + ime = Paname or Panime.

बन्धुस्य + इव, न + उपेतितीध—

Bandhussa + iva, na + upetitīdha,

As to Bandhussa + iva, na + upeti, the rule is—

३। कचासवस्सं लुत्ते १। २। ३

सरे लुत्ते परसरस्स कचि असवस्सो होतीति इ उ इत्थेतेसं ठानासन्ना ए ओ ।
बन्धुस्सेव, नीपेति ।

3. Kvacāsavaṇṇaṁ lutte.

Sare lutte parasarassa kvaci asavaṇṇo hotīti i u
iccetesaṁ thānāsannā e, o. Bandhusseva, nopeti.

3. In case of elision, the succeeding vowel sometimes becomes dissimilar.

If the preceding vowel is elided, the succeeding vowel is sometimes changed into a dissimilar vowel; so that *i* and *u* are respectively changed into *e* and *o* owing to the affinity of their pronunciation.

Bandhussa + iva = Bandhusseva,

Na + upeti = Nopeti.

तत्र + अयं, यानि + इध, बह्व + उपकारं, सद्धा + इध, तथा + उपमं 'त्येतस्मिं—

Tatra + ayaṁ, yāni + idha, bahu + upakāraṁ, saddhā, +
idha, tathā + upamaṁ tyetasmim.

In tatra + ayaṁ, yāni + idha, bahu + upakāraṁ, saddhā +
idha, tathā + upamaṁ,—

४। दीर्घं १।२।४

सरे लुत्तं परो सरो कचि ठानासन्नं दीर्घं याति । तवार्यं, यानीध, बहूपकारं, सद्धीध, तथूपमं ।

4. Dīgham.

Sare lutte paro saro kvaci ṭhānāsannam dīgham yāti. Tatrāyam, yānīdha, bahūpakāram, saddhīdha, tathūpamam.

4. There is lengthening of the succeeding vowel.

If the preceding vowel is elided, the succeeding vowel is sometimes lengthened.

tatra + ayam = tatrāyam.

yāni + idha = yānīdha.

bahu + upakāram = bahūpakāram.

saddhā + idha = saddhīdha.

tathā + upamam = tathūpamam.

किंसु + इधेत्यत्र—

Kimsu + idhetyatra.

In Kimsu + idha—

५। पृब्बो च १।२।५

सरे लुत्ते पृब्बो च कचि दीर्घं याति, किंसुध ।

5. Pūbbo ca.

Sare lutte pūbbo ca kvaci dīgham yāti.—kimsūdha.

5. There is lengthening of the preceding vowel.

If the succeeding vowel is elided the preceding vowel is sometimes lengthened.

Kim̐su + idha = kim̐sūdha.

ते + अज्ज, ते + अहं 'तेत्थ ।

Te + ajja, te + ahaṁ 'tettha.

६। यमेदन्तस्सादेसो १ । २ । ६

सरे परे अन्तस्स एकारस्स कचि यो आदेसो होति—त्यज्ज ।

“दीघं” ’ति—व्यञ्जने परे कचि दीघी—त्याहं । कचिँति किं ? नेत्थ ।

6. Yamedantassādeso.

Sare pare antassa ekārassa kvaci yo ādeso hoti,—tyajja.

“Dīghaṁ” ’ti byañjane pare kvaci dīgho, tyāhaṁ.

Kvacīti kiṁ ? nettha.

In te + ajja and te + ahaṁ—

6. The final *e* is changed into *y*.

The final *e* followed by a dissimilar vowel is sometimes changed into *y*.—te + ajja = tyajja.

But te + ahaṁ = tyāhaṁ ; here *a* is lengthened, because a vowel followed by a consonant is sometimes lengthened (vide Kaccāyana 1-3-3).

Why sometimes ?

Ne + ettha = Nettha.

सो + अस्स, अनु + एतित्यत्थ—

७। वमोदुदन्तानं—१ । २ । ७

सरे परे अन्तीकारुकारानं कचि वो आदेसो होति,—स्वस्स, अन्वेति । कचिँति किं ? तयस्सु, समेतायस्सा ।

So + assa, anu + etityattha.

7. Vamodudantānaṁ.

Sare pare antokārukārānaṁ kvaci vo ādeso hoti—svassa, anveti.—Kvacīti kiṁ ? tayassu, sametāyasmā.

In so + assa, and anu + eti—

7. The final *o* and *u* are changed into *v*.

The final *o* and *u* followed by a (dissimilar) vowel are sometimes changed into *v*.

So + assa = svassa.

Anu + eti = anveti.

Why *sometimes* ? tayassu, sametāyasmā.

Here there is no sandhi, because *u* is followed by a consonant, and not by a vowel.

इध + अहं 'तिध ।

८ । दो धस्स च—१ । २ । ८

सरे परे धस्स कचि दो होति । दीधि—इदाहं,
कचिती किं ? इधेव ; चकारेन व्यञ्जने पि, इदभिक्षवे ।

Idha + ahaṁ 'tidha.

8. Do dhassa ca.

Sare pare dhassa kvaci do hoti. Dīghe—idāhaṁ. Kvacīti kiṁ ? idheva ; cakārena byañjanepi,—idabhi-kkhave.

In idha + ahaṁ—

8. *dh* is sometimes changed into *d*.

If a vowel follows, *dh* is sometimes changed into *d*.

Idha + ahañ = Idāhañ.

Here *a* of ahañ is lengthened, because the preceding *a* is elided.

Why *sometimes*? Idha + eva = Idheva.

Even when followed by a consonant, *dh* is sometimes changed into *d*,—idha + bhikkhave = idābhikkhave.

पति + अन्तं, वृत्ति + अस्सेतीह

८ । इवस्सो यं न वा । १ । २ । १०

सरे परे इवस्स यो न वा हीति । कतयकारस्स तस्स ‘सब्बोचन्तीति’ कचि चादेसे “परदेभावो ठानेति” सरतो परवाञ्जनस्स ठानासन्नवसा द्वित्तं—पच्चन्तं, वृत्तास्स । न वाति किं ? पटग्गि—एत्थ “कचि पटि पतिस्सेति” पतिस्स पटि । वण्णगगहणं सव्वत्थ रस्सदीघसङ्गहणत्थं ।

Pati + antañ, vutti + assetīha

9. Ivaṇṇo yañ na vā.

Sare pare ivaṇṇassa yo na vā hoti. Katayakārassa tissa ‘sabbo cantīti’ kvaci cādeṣe “paradvebhāvo ṭhāneti” sarato parabyañjanassa ṭhānāsannavasā dvittañ,—paccantañ, vutyassa. Na vāti kiṃ ? paṭaggi,—ettha “kvaci paṭi patisseti” patissa paṭi. Vaṇṇaggahaṇañ sabbattha rassa-dīgha-saṅgahaṇatthañ.

In pati + antañ and vutti + assa—

9. *I* and *i* may or may not be changed into *y*.

If a (dissimilar) vowel follows, the preceding letter *i* (*i* and *i*) may or may not be changed into *y*.

[*I* of *ti* having become *y*, the whole of *ty* is sometimes changed into *c*.

“The succeeding consonant is in some instances doubled” (vide Kaccāyana 1-3-6), that is, a consonant after a vowel is (sometimes) doubled (the two consonants being either exactly identical or similar in pronunciation). Thus *pati + antaṁ = paccantaṁ*.]

Vutti + assa = vuttyassa.

Why *may or may not be* ?

pati + aggi = paṭaggi.

Here *t* becomes *ṭ* by the sutta “*Paṭi patisseti*” (vide Kaccāyana I-5-7).

The word “letter” is used to include in all cases both *short* and *long*, such as the “letter *a*” implies both *a* and *ā*; the “letter *i*” implies both *i* and *ī*; and the “letter *u*” implies both *u* and *ū*.

N.B. It appears to us that the doubling of consonants in *paccantaṁ* here has no connection whatever with the *vutti* “*Paradvebhāvo ṭhāne*”, which has, for a different purpose, been used as an independent sutta in Kaccāyana 1-3-6.

यथा + एवेतीह

१०। एवादिस्स रि पूव्वो च रस्सो । १ । २ । ११.

सरतो परस्मै एवम्मादि एकारो रिं न वा याति, पूव्वो च ठानामन्नं रस्सं—
यथरिव, यथैव ।

Yathā + evetīha

10. Evādisa ri pūbbo ca rasso.

Sarato parassa evassādi ekāro rittam na vā yāti, pubbo ca ṭhānāsannam rassam—yathariva, yatheva.

In yathā + eva—

10. *E* of *eva* is changed into *ri*, and the preceding vowel is shortened.

If *eva* follows a vowel, the *e* of *eva* may be changed into *ri*, and the preceding vowel changed into its corresponding short form.

yathā + eva = yathariva.

yathā + eva = yatheva.

न + इमस्म, ति + अङ्गिकं, लहु + एस्मति, अत्त + अत्थं, इतो + आयति
तस्मा + इह, सम्भि + एव, क्क + अभिज्जा, पुथ + एव, पा + एवेतिह । वात्तेव ।

११ । यवमदनतरळा चागमा । १ । ४ । ६

सरे परे यादयो आगमा वा ह्यन्ति, चकारेण गो च ।

नयिमस्म, तिवङ्गिकं, लहुमेस्मति, अत्तदत्थं, इतोनायति, तस्मातिह, सम्भिरेव,
क्कळभिज्जा, पुथगेव ।

रस्मन्ति वाञ्छने परे कचि रस्मो—पगेव । वाति किं ? क्क अभिज्जा, पुथगेव,
पा एव ; एत्थ 'सरे कचोति' सरानं पकति होति, सस्मरूपमेव न विकारो'त्यत्यो ।

Na + imassa, ti + aṅgikam, lahu + essati, atta + attham,
ito + āyati, tasmā + iha, sabbhi + eva, cha + abhiññā,
putha + eva, pā + evetiha. Vātveva.

11. Yavainadanataralā cāgamā.

Sare pare yādayo agamā vā honti, cakārena go ca.
Nayimassa, tivaṅgikam, lahumessati, attadattham, itonā-
yati, tasmātiha, sabbhireva, chaḷabhiññā, puthageva.

Rassanti byañjane pare kvaci rasso, pageva. Vāti kiñ ? cha abhiññā, putha eva, pā eva. Ettha sare kvacīti sarānañ pakati hoti, sassarūpameva na vikāro'tyattho.

Na + imassa, ti + aṅgikañ, lahu + essati, atta + atthañ, ito + āyati, tasmā + iha, sabbhi + eva, cha + abhiññā, putha + eva, pā + eva——

In applying the following sutta to these cases, the word *vā* should be added to the sutta.

11. *y, v, m, d, n, t, r, l* etc. are the *insertions*.

When a vowel follows, *y, v, m, d, n, t, r, l* etc. may be inserted.

The force of *etc.* is that *g* also may come as an insertion.

na + imassa = nayimassa.

ti + aṅgikañ = tivaṅgikañ.

lahu + essati = lahumessati.

atta + atthañ = attadatthañ.

ito + āyati = itonāyati.

tasmā + iha = tasmātiha.

sabbhi + eva = sabbhireva.

cha + abhiññā = chaḷabhiññā.

putha + eva = puthageva.

But pā + eva = pageva.

Here the preceding vowel is shortened by the sutta —“A vowel followed by a consonant is sometimes shortened” (*vide* Kaccāyana 1-3-4).

Why *vā* (*may be*) ?

cha + *abhiñña* = *cha abhiñña*.

putha + *eva* = *putha eva*.

pā + *eva* = *pā eva*.

In these cases there is no Sandhi in accordance with the sutta, *viz*—“When a vowel follows, the preceding vowels sometimes remain unchanged” (*vide* Kaccāyana 1-3-2).

अभि + उग्गतो'त्यत्र

“अब्भो अभिति” अभिस्स अब्भो—अब्भुग्गतो ।

Abhi uggato'tyatra “*abbho abhiti*” *abhissa abbho—abbhuggato*.

In *abhi + uggato*—

Abhi is changed into *abbho*.

Abhi (followed by a vowel) is changed into *abbho*.

Abhi + uggato = *Abbhuggato*.

CHAPTER III

व्यञ्जन-सन्धि

BYAÑJANA-SANDHI

व्यञ्जनेत्यधिकारो । कचित्त्वेव—

सो + भिक्खु, कच्चिनु + त्वं, जानेम + तन्तीह ।

Byañjanetyadhikāro. Kvacitveva—

So + bhikkhu, kaccinu + tvaṃ, jānema + taṃtīha.

In the following suttas the word *byañjane* (when a consonant follows) and *kvaci* (sometimes) are understood.

In so + bhikkhu, kaccinu + tvaṃ, jānema + taṃ—

१ । लोपञ्च तत्राकारो । १ । ३ । ५

व्यञ्जने परे सरानं कचि लोपो होति । तत्र लुप्ते ठाने अकारागमो, चकारेण ओकाहकारापि । सभिक्खु, कच्चिनीत्वं, जानेमु तं । कचीति किं ? सो मुनि ।

1. Lopañca tatrākāro.

Byañjane pare sarānaṃ kvaci lopo hoti. Tatra luṭṭhe ṭhāne akārāgamo, cakārena okārūkārāpi. Sabbhikkhu, kaccinotvaṃ, jānemu taṃ. Kvacīti kiṃ ? so muni.

1. [When a consonant follows] there is elision of vowel where there is an insertion of *a* etc. in its place.

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A vowel followed by a consonant is sometimes elided and *a* is inserted in its place. The force of *etc.* is that *o* and *u* are also inserted.

so + bhikkhu = sa bhikkhu.

kaccinu + tvaṃ = kaccinotvaṃ.

jānema + taṃ = janemu taṃ.

Why *sometimes* ?

so + muni = so muni.

उ + घोसो, आ + खातं तीह

द्वेभावो ठाने इत्थेव

२ । वग्गे घोसाघोसानं ततिय-पठमा । १ । ६ । ७

वग्गे घोसाघोसानं चतुत्य-ट्टनियानं तवग्गे ततिय-पठमा यथा संस्वं युत्ते ठाने दित्तं यन्ति । उग्घोसो, रस्से—अक्खातं ।

u + ghoso, ā + khātaṃtiha.

Dvebhāvo ṭhāne itveva.

2. Vagge ghosāghosānaṃ tatiya-paṭhamā.

Vagge ghosāghosānaṃ catutthadutiyaṇaṃ tabbagge tatiya-paṭhamā yathāsaṅkhaṃ yutte ṭhāne dvittaṃ yanti. Ugghoso, rasse—akkhātaṃ.

In u + ghoso, and ā + khātaṃ there is application of the sutta "A consonant after a vowel is in some instances doubled" (vide Kaccāyana 1-3-6), and also of—

2. The *sonant* and *surd* consonants of a *vagga* are doubled by taking before them the third and the first letter respectively of the *vagga*.

The fourth and the second letters of a *vagga* after a vowel are in some instances doubled through conjunction with the third and the first letter respectively of the *vagga*.

$u + ghoso = ugghoso.$

$\bar{a} + khātaṁ = akkhātaṁ.$

Here \bar{a} is shortened by the *sutta* “A vowel followed by a consonant is sometimes shortened” (*vide* Kaccāyana 1-3-4).

पर + सहस्रं, अतिप्प + खोतीह “क्वचि ओ ध्यञ्जनेति” ओकारागमो—
परोसहस्रं । गागमे च—अतिप्पगो खो ।

$para + saḥassaṁ, atippa + khotīha$ “*kvaci o byañjaneti*”
okārāgamo :— $parosaḥassaṁ, gāgame ca—atippago kho.$

In $para + saḥassaṁ$ and $atippa + kho$ —

O is sometimes inserted when a consonant follows.

$para + saḥassaṁ = parosaḥassaṁ.$

$atippa + kho = atippagokho.$

Here there is insertion of *o* even though *g* has been added (according to Kaccāyana 1-5-2 or ante 2—11).

अव + नद्धात्यव—

“ओ अवस्सेति” क्वचि अवस्स ओ । ओनद्धा । क्वचीति किं ? अवसुस्सत्तु ।

$ava + naddhātyatra$

“*O avasseti*” $kvaci avassa o,—onaddhā. Kvacīti kiṁ ?$
avasussatu.

In $ava + naddhā$ —

O takes the place of *ava*.

When a consonant follows, *ava* is sometimes changed into *o*.

$\text{ava} + \text{naddhā} = \text{onaddhā}.$

Why *sometimes* ?

$\text{ava} + \text{sussatu} = \text{avasussatu}.$

CHAPTER IV

निगगहीत-सन्धि

NIGGAHĪTA-SANDHI

Nasal-junction.

निगगहीत'त्यधिकारो ।

किं + कतो, सं + जातो, सं + ठितो, तं + धनं, तं + मित्तं'तीह ।

१ । वग्गन्तं वा वग्गे । १ । ४ । २

वग्गय्यञ्जने परे बिन्दुस्स तब्बग्गन्तो वा होति । किङ्कतो, सञ्जातो, सण्ठितो, तन्धनं, तम्मित्तं । वाति किं ? न तं कम्मं । वा कारिणेव ले लो च—पुल्लिङ्गं ।

Niggahītaṃ'tyadhikāro.

kiṃ + kato, saṃ + jāto, saṃ + ṭhito, taṃ + dhanam, taṃ + mittam'tīha.

1. Vaggantaṃ vā vagge.

Vaggabyañjane pare bindussa tabbagganto vā hoti. Kiṅkato, sañjāto, saṇṭhito, tandhanam, tammittam. Vāti kiṃ ?—na taṃ kammam. Vā kāreṇeva le lo ca—pulliṅgam.

In the following suttas, the word *Niggahītaṃ* is understood.

In kiṃ + kato, saṃ + jāto, saṃ + ṭhito, taṃ + dhanam, and taṃ + mittam—

1. The *niggahīta* followed by a consonant of a *vagga* is optionally transformed into the last consonant of the *vagga*.

The *m̐* followed by a consonant of a *vagga* is optionally changed into the last consonant of the same *vagga*.

kiṃ + kato = kiṃkato.

saṃ + jāto = saṃjāte.

saṃ + ṭhito = saṃṭhito.

taṃ + dhanam̐ = tandhanam̐.

taṃ + mittam̐ = tammittam̐.

Why optionally ?

na taṃ + kammam̐ = na taṃ kammam̐.

The word *optionally* signifies that *m̐* may be changed into *l* when followed by a *l*.

Puṃ + liṅgam = Pulliṅgam̐.

वा'त्यधिकारी ।

एवं + अस्म, एतं + अवोच 'तौह ।

२ । मदा सुरे । १ । ४ । ५

सुरे परे बिन्दुनो मदा वा ह्यन्ति,—एवमस्स, एतदवोच । वाति किं ? मं अजिनि ।

Vā'tyadhikāro.

Evam̐ + assa, etam̐ + avoca'tiha.

2. Madā sare.

Sare pare binduno madā vā honti,—evamassa, etadavoca.
Vāti kiṃ? maṃ ajini.

The word *vā* (optionally) is understood in the following suttas—

In *evam* + *assa*, and *etam* + *avoca*—

2. [The *niggahīta* is optionally changed into] *m* or *d* if a vowel follows.

The *niggahīta* followed by a vowel is optionally changed into *m* or *d*.

evam + *assa* = *evamassa*.

etam + *avoca* = *etadavoca*.

Why optionally ?

maṃ + *ajini* = *maṃ ajini*.

तं + एव, तं + हि 'तीह

३ । एहेउजं । १ । ४ । ३

एकारे हे च परे बिन्दुनो ओ वा होति । द्वित्ते—तज्जेव, तमेव ; तज्झि, तंझि ।

taṃ + *eva*, *taṃ* + *hi'tīha*.

3. *Eheññaṃ*.

Ekāre he ca pare binduno ño vā hoti. Dvitte—taññeva, tameva ; tañhi, taṃhi.

In *taṃ* + *eva*, *taṃ* + *bi*—

3. When *e* or *h* follows, [the *niggahīta* is optionally changed into] *ñ*.

The *niggahīta* followed by *e* or *h* is optionally changed into *ñ*.

tañ + eva = taññeva, or tameva.

tañ + hi = tañhi, or tañhi.

In taññeva the doubling of ñ takes place (according to Kaccāyana 1-3-6.)

सं + योगो'तीह

४ । स ये च । १ । ४ । ४

यकारि परे तेन सह बिन्दुनो ओ वा होति । द्विते—सञ्जोगो, संयोगो ।

sañ + yogo'tīha.

4. Sa ye ca.

Yakāre pare tena saha binduno ño vā hoti. Dvutte—
Saññogo, sañyogo.

In Sañ + yogo—

4. The *niggahīta* together with *y*, which follows, is also optionally changed into ñ.

Even when followed by *y*, the *m* together with *y* is optionally changed into ñ.

sañ + yogo = saññogo or sañyogo.

The doubling of ñ in *Saññogo* takes place according to Kaccāyana. 1-3-6.

चक्षु + अनिच्च', अव + सीरो 'तीह

आगमो, कचित्तेव

५ । निगह्णीतच्च । १ । ४ । ४

सुरे व्यञ्जने वा परे कचि बिन्दागमो होति । चक्षुं अनिच्च', अवसीरो ।

विदुनं + अगं', तासं + अहं 'तीह

“क्वचि लोपं ति” सरे बिन्दुलोपो । विदुनग्गं । दीधे—तासाहं ।

बुद्धानं + सासनं, सं + रागो’तीह

“व्यञ्जने चे”ति बिन्दुलोपो । बुद्धान सासनं ; दीधे—सारागो ।

Cakkhu + aniccaṃ, ava + s’īrotīha.

Āgamo, kvacitveva.

5. Niggahītañca.

Sare byañjane vā pare kvaci bindvāgamo hoti. Cakkhum aniccaṃ, avam sīro.

Vidunaṃ + aggam, tāsam + ahan’tīha. “Kvaci lopanti” sare bindulopo. Vidunaggam. Dīghe—tāsāham.

Buddhānam + sāsanaṃ, sam + rāgo’tīha

“Byañjane ce” ti bindulopo. Buddhānasāsanaṃ ; dīghe—sārāgo.

In the following sutta, which applies to cakkhu + aniccaṃ, and ava + sīro, the expression *optionally inserted* is understood.

5. The *niggahīta* is also [optionally inserted].

The *m* is also optionally inserted when a vowel or a consonant follows.

cakkhu + aniccaṃ = cakkhum aniccaṃ.

ava + sīro = avam sīro.

In vidunaṃ + aggam, and tāsam + aham by the sutta “There is sometimes elision” the *m* is sometimes elided when a vowel follows.

vidunaṃ + aggam = vidunaggam.

tāsam + aham = tāsāham.

Here *a* is lengthened according to the sutta “If the preceding vowel be elided, the succeeding vowel is sometimes lengthened “(ante vutti under 2-4, or Kac. 1-2-4).

In Buddhānaṃ + sāsanaṃ, and saṃ + rāgo—

There is elision even when a consonant follows.

Even when followed by a consonant, the *m* is sometimes elided.

Buddhānaṃ + sāsanaṃ = Buddhāna sāsanaṃ.

saṃ + rāgo = sārāgo.

Here *a* is lengthened according to the sutta “If the preceding vowel is elided, the succeeding vowel is sometimes lengthened.”

बीजं + इवेतीह

६ । परो वा सरो । १ । ४ । ११

विन्दुनी परो सरो वा लुप्यते । बीजं व ।

Vījaṃ + ivetīha.

6. Paro vā saro.

Binduno paro saro vā lupyate. Vījaṃ va.

In vījaṃ + iva—

6. The succeeding vowel is optionally elided.

vījaṃ + iva = vījaṃ va.

एवं + अस्सीतीह

७। व्यञ्जनो च विसञ्जोगो । १।४।१२

बिन्दुनो परे सरं लुत्ते संयोगो व्यञ्जनो विगट्ट संयोगी होतीति पुञ्च स लोपो ।
एवं स ।

Evam + assetīha.

7. Byañjano ca visāñño.

Binduno pare sare lutte saṁyogo byañjano vinaṭṭha
saṁyogo hotīti pubba sa lopo. Evam sa.

In evam + assa—

7. The consonant is also simplified after *m*.

evam + assa = evam sa.

Here double *ss* has been simplified into a single *s*.

CHAPTER V

वोमिस्सक-सन्धि

VOMISSAKA-SANDHI

Miscellaneous junction

१ । अनुपदिष्टानं वुत्तयोगतो । १ । ५ । १०

धानिदिष्टा सन्धयो वुत्तानुसारिण जेय्या ।

1. Anupadiṭṭhānaṃ Vuttayogato.

Idhāniddiṭṭhā sandhayo vuttānusārena jeyyā.

1. The foregoing suttas are to be suitably applied to instances not yet discussed.

The foregoing suttas of vowel-junction and consonant-junction are to be applied in a suitable manner to the prefixes and indeclinables, not yet, discussed.

यथा—यदि + एवं, बोधि + अङ्गा'तीह—

यादेसे इमिना सुत्तेन दयकार-संयोगस्स जो, धयकार-संयोगस्स भो ; दिस्से—यज्जेवं,
बोव्वङ्गा ।

Yathā—yadi + evaṃ, bodhi + aṅgā'tīha.

Yādeṣe iminā suttēna dayakārasamyogassa jo, dhaya-
kārasamyogassa jho ; dviṭṭe—yajjevāṃ, bojjaṅgā.

For inatances :—

In *yadi* + *evam* and *bodhi* + *aṅgā*—

First, by the sutta “If a dissimilar vowel follows, the preceding *i* and *ī* may or may not be changed into *y* (ante 2-9)”, *di* of *yadi*, and *dhi* of *bodhi* are respectively changed into *dy* and *dhy*; secondly, by the principle implied in the vutti “*i* of *ti* having become *y*, the whole *ty* is changed into *e* (ante vutti under 2-9)”, *dy* is changed into *j*, and *dhy* is changed into *jh*; and lastly, by the vutti “The succeeding consonant is sometimes doubled (ante vutti under 2-9), *j* is doubled as *jj*, and *dhy* is doubled as *jjh*.”

yadi + *evam* = *yajjevam*.

bodhi + *aṅgā* = *bojjhaṅgā*.

असदिस-संयोगे एकसरूपता च—परि एसन‘तीह—यादेसे रकारस्य यो—
पय्येसना ।

Asadisa-saṁyoge ekasarūpatā ca—pari + esanā’tīha.
yāde-se rakārassa yo-payyesanā.

In *pari* + *esanā*—

First, by the sutta “If a dissimilar vowel follows, *i* and *ī* are sometimes changed into *y* (ante 2-9)” *ri* is changed into *ry*; secondly, *ry* is changed into *yy* in accordance with the principle, *viz.* “In junction, the preceding consonant is assimilated with the succeeding dissimilar consonant; hence, *pari* + *esanā* = *payyesanā*.”

वस्तुनं बहुतं विपरीतताच ।

स + रति, इति + इवं, सा + इत्थि, वुसा + एव, बहु + आबाधो, अधि + अभवी,
सुखं + दुखं + जीवो 'तीह—

मागमो, सकारे अकारस्य उच—सुमरति; इस्य वो—इत्वेवं; परलोपे आकारस्य
ओ—सोत्थी; मागमे पूर्वस्से च एकारस्य इ—वुसमिव; वादेसे ह्रस्वकारविपरीययो
—बग्हाबाधो; अधिस्य कचि अद्धो, दिवे—अद्दाभवो; बिन्दुनो ओकारस्य च
ए—सुखे दुखे जीवे ।

Vaṇṇānam bahuttaṁ viparītatā ca.

sa + rati, iti + evaṁ, sā + itthi, busā + eva, bahu + ābādho,
adhi + abhavī, sukhaṁ + dukkhaṁ + jīvo tīha

Māgamo, sakāre akārassa u ca—sumarati; issa vo—itve-
vaṁ; paralope ākārassa o—sotthi; māgame pūbbarasse ca
ekārassa i—busamiva; vādesse havakāraviparīyayo—bavhā-
bādho; adhissa kvaci addho—dighe addhābhavī; binduno
okārassa ca e—sukhe dukkhe jīve.

In some cases there is multiplication of letter, and in
certain cases there is inversion too.

In *sa + rati* = *sumarati*, there are insertion of *ma* and
transformation of *a* into *u*.

In *iti + evaṁ* = *itvevaṁ*, there is sometimes transfor-
mation of *i* into *v*.

In *sā + itthi* = *sotthi*, the succeeding vowel *i* having
been elided, the preceding *ā* is changed into *o*.

In *busā + eva* = *busamiva*, *m* is inserted, the prece-
ding vowel *ā* is shortened, and the succeeding *e* is changed
into *i*.

In *bahu + ābādho* = *bavhābādho*, *u* being followed by the dissimilar vowel *ā* is first changed into *v* (vide ante 2-7), and then inversion takes place between *h* and *v*.

In *adhi + abhavī* = *addhābhavī*, there is application of the principle “*adhi* is sometimes changed into *addha*”, and of the sutta “If the preceding vowel is elided, the succeeding vowel is sometimes lengthened (ante 2-4)”.

In *sukhaṃ*, *dukkhaṃ*, *jīvo—m* and *o* are changed into *e*. Hence *sukhaṃ* becomes *sukhe*; *dukkhaṃ* *dukkhe*; *jīvo* *jīve*.

रदानं ङो—पळिबोधो, परिळाहो ।

Radānaṃ ṇo, paḷi-bodho, pariḷāho.

r and *d* are changed into *ḷ*:—

pari + bodho = *paḷibodho*.

pari + dāho = *pariḷāho*.

सरे व्यञ्जने वा परे बिन्दुनो क्वचि मो—मम् अहासि, बुद्धम् सरणम्—
पूर्वे मो परं न नेतव्वो अयुत्तता ।

बिन्दुतो परसरानमञ्जस्सरतापि—

तं + इमिना, एवं + इमं, किं + अहंतीह—इस्स अ—तदमिना; इस्स उ
अकारस्स च ए—बिन्दुलोपादो—एवुमं, केहं ।

Sare byañjane vā pare binduno kvaci mo—mam ahāsi,
Buddham saraṇaṃ—pubbe mo paraṃ na netabbo ayuttattā.

Binduto parasarānamaññassaratāpi,—taṃ + iminā, evaṃ
+ imaṃ, kiṃ + ahantiha issa a—tadaminā; issa u, akārassa
ca e, bindulopādo—evumaṃ, kehaṃ.

If a vowel or a consonant follows, *m̐* is sometimes changed into *m* :—

In *maṁ + ahāsi* = *mam ahāsi*

and

Buddham + saraṇaṁ = *Buddham saraṇaṁ*,

the preceding *m* (*i. e.*, of *mam* and *Buddham*) should not be joined with the succeeding *a* of *ahāsi* and *saraṇaṁ* as there is no affinity between them.

The vowels after *m̐* may be changed into dissimilar vowels :—

In *taṁ + iminā* = *tadaminā*, *i* is changed into *a*.

In *evaṁ + imaṁ* = *evumaṁ*, *m̐* is elided, and *i* is changed into *u*.

In *kiṁ + ahaṁ* = *kehaṁ*, *m̐* is elided, and *i* is changed into *e*.

वाक्यमुख्यचारण्यं कन्दहानित्यञ्च वणलोपोऽपि ।

पटिसंखाय योनिस्त्वं 'तीह—पूय लोपो—पटिसंखायोनिस्त्वं ।

अलापुत्यादौ अकारलोपो—लापुनि सीदन्ति, सिलाप्रवन्ति ।

Vākyasukhuccāraṇattham chandahānitthañca vaṇṇa-lopopi.

Paṭisaṁkhāya + yoniso'tīha—pubba ya lopo—paṭisaṁkhāyoniso.

Alāputyādo akāralopo—lāpuni sīdanti, silāplavanti.

Letters are sometimes omitted for the sake of euphony and metre.

In paṭisaṁkhāya + yoniso = paṭisaṁkhāyoniso—the preceding *ya* is elided.

In alāpu etc., the initial *a* is elided :—

alāpuni sīdanti = lāpuni sīdanti,

silā aplavanti = silā plavanti.

वुत्त्यभेदाय विकारोपि—अकरमहसे तेत्यादौ सकारे गरुनो एकारस्य इमिना लहु अकारो—अकरमहस ते किञ्च ।

Vuttyabhedāya vikāropi, akaramhase te'tyādo sakāre garūno ekārassa iminā lahu akāro akaramhasa te kiccam.

There is even exception to the above sub-rule for the sake of metre.

In akaramahase + te = akaramahasa te—the long vowel *e* of *se* is changed into short vowel *a*.

अक्खरनियमो ऊन्द'—गरु लहु नियमो भवे वुत्ति,

दीघो संयोगादि-पूर्वो रस्सो च गरु लहु तु रस्सो ।

यथा—आ अस्स अं अ.

Akkharaniyamo chandam garūlaghuniyamo bhava vutti,

Digho saṁyogādi-pubbo rasso ca garū lahu tu rasso.

Yathā—ā, assa, aṁ, a.

Metre is the harmonious order of letters. Measure is the regulation of heavy and light vowels.

A heavy vowel is a long vowel, and the short vowel which precedes a double consonant or a niggahita.

A light vowel is a short vowel.

'ā', 'a'ssa, 'a'm—these are instances of heavy vowels ; 'a' is an instance of a light vowel.

एवमञ्जापि विञ्जेय्या संहिता तन्तिया हिता
संहिता'ति च वण्णानं सन्निधव्यवधानतो ।

Evamaññāpi viññeyyā saṁhitā tantiyā hitā,
saṁhitāti ca vaṇṇānaṁ sannidhavyavadhānato.

Likewise other *sandhis* (junctions) useful in Pāli are to be known. *Sandhi* (junction) means proximity of two letters without a third intervening them.

NĀMAKAṆḌO

CHAPTER VI

पुल्लिङ्गा

PULLIṄĀ.

Declension of masculine stems.

जिनवचनयुतंहि, इति सब्बत्था धिकारी—

Jinavacana yuttam̐ hīti sabbatthādhikāro.

The expression “As suited to the language of Jina” is to be supplied in all the following suttas of declension :—

लिङ्गञ्च निपच्चेति ।

धातुप्पच्चयविभक्ति वज्जितमत्थयुत्तं सद्धरूपं लिङ्गं नाम ।

जिनवचनयोग्गं लिङ्गं इध ठपियति निष्पादियति च ।

Liṅgañca nipaccate—

Dhātuppaceyavibhattivajjitamatthayuttam̐ saddarū-
pam̐ liṅgam̐ nāma. Jinavacanayoggam̐ liṅgam̐ idha
ṭhapiyati nippdīyati ca.

And the stems declined [as suited to the language of Jina.]

The stems are crude forms of words, which are neither roots, nor verbal terminations, nor case-endings, and which yet convey a certain meaning.

Stems suitable to the language of Jina are put and declined.

बुद्ध इति द्विते—

१ । ततो च विभक्तियो । २ । १ । ३

तस्मा लिङ्गा परा विभक्तियो ह्यन्ति, च कारेण तासं एकवचनादि पठमादि सञ्जा च ।

सि यो इति पठमा—अं यो इति दुतिया—ना हि इति ततिया—स नं इति चतुर्थी—आ हि इति पञ्चमी—स नं इति छट्ठी—अं सु इति सप्तमी ।

तासमनियमप्यसङ्गे वत्तिच्छावसा ।

Buddha iti t̥hite—

1. Tato ca vibhattiyo.

Tasmā liṅgā parā vibhattiyo honti, ca kāreṇa tāsam ekavacanādi paṭhamādi saññā ca.

Si yo iti paṭhamā—am̐ yo iti dutiyā,—nā hi iti tatiyā,—sa nam̐ iti catutthī—smā hi iti pañcamī,—sa nam̐ iti chaṭṭhī,—smim̐ su iti sattamī.

Tāsamanīyamappasaṅge vatticchāvasā.

Taking the stem Buddha—

1. Case-endings too are stuck to the stems, etc.

The case-endings are used after the stem. By the force of *etc.* the endings are to be called singular and plural ; nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative.

Si, yo ; aī, yo ; nā, hi ; sa, naī ; smā, hi ; sa, naī, smī, su—these are case-endings.

The case-endings are set in order as follows :—

		Singular	Plural
1st case-endings (Nominative)	}	Si	yo
2nd case-endings (Accusative)	}	Aī	yo
3rd case-endings (Instrumental)	}	Nā	hi
4th case-endings (Dative)	}	Sa	naī
5th case-endings (Ablative)	}	Smā	hi
6th case-endings (Genitive)	}	Sa	naī
7th case-endings (Locative)	}	Smī	su

The irregularities as to the forms of case-endings are governed by sub-rules to be laid down hereafter.

२ । लिङ्गत्वे षठ्मा । ३ । १ । १४ ।

यो कश्चकत्तादिवत्यन्तरमप्यत्तो सस्वरूपद्वौ सुद्वौ सो लिङ्गत्वी नाम ।

तस्मान्निधानमत्ते षठ्मा विभक्तिं ह्यति । तस्मात्पनियमे—एकन्दि वक्तव्यं एक-
वचनं सि ;

वृत्तनेनेनेति वचनं—एकस्म्यत्यस्य वचनं एकवचनं—एवं बहुवचनं ।

2. Liṅgatthe paṭhamā.

Yo kammakattādivatthantaramappatto sassarupaṭṭho suddho so liṅgattho nāma. Tassābhidhānamatte paṭhamā vibhatti hoti. Tassāpaniyame—ekamhi vattabbe ekavacanāṃ si ;

Vuccateneneti vacanāṃ—ekassatthassa vacanāṃ ekavacanāṃ—evaṃ bahuvacanāṃ.

2. The endings of the first case are used when only the sense of the crude form (stem or nominal) is spoken of.

That which has not been used as nominative, accusative, or any other case, but which still remains in its pure crude form is called a nominal base or stem.

A nominal base or stem being used as a name takes up the first case-endings. Besides if one thing is meant, the singular form *si* is to be used.

A *number* is so called, because it enumerates a thing.

A singular number expresses the sense of one.

Similarly a plural number expresses the sense of many.

अतो 'त्वेव—

३ । सी । २ । २ । ५३ ।

अकारन्ता परस्मै सिस्स ओ होति ।

ato'tveva—

3. So.

Akārantā parassa sissa o hoti.

After stems ending in *a*——

3. *Si* is changed into *o* after a stem ending with the letter *a*.

४ । सरालोपो मादेसप्पच्चयादिमिह सरालोपेतु पकति
२ । १ । ३२

अं आदिषु परेषु, सरस्स लोपो होति । तस्मिं कते तु कच्चादिना असवणं पत्ते पकति होति । नये परं युत्ते—एवमुपरि सरलोपादि—बुद्धो ।

4. Sarālopo mādesappaccayādimhi sarālope tu pakati.

Am ādisu paresu sarassa lope hoti. Tasmiṃ kate tu kvacādinā asavaṇṇe patte pakati hoti. Naye param yutte—evamupari saralopādi—Buddho.

4. There is elision of the final vowel (of the stem) before *am*, as well as other case-ending substitutes and suffixes; and after the elision, the vowel (of *am*, etc) regains, in some instances, the normal form.

The final vowel of the stem is elided before *am*, etc. and the vowel being elided, the junction-procedure takes place according to the sutta——“If the preceding vowel is elided, the succeeding vowel is sometimes changed into a

dissimilar vowel (vide Kaccāyana, 1-2-3), and then the vowel (of am, etc.) regains, in some instances, the normal form (of the elided vowel of the stem).

“In junction, the preceding consonant is to be taken to the succeeding vowel” (vide ante vutti under 2-1).

Thus after the joining of vowel and other procedure, Buddha + si becomes Buddhō. (The intermediate steps are: Buddha + o = Buddh + o).

बहुन्धि वत्तब्बे बहुवचनं यो । अतो वा 'त्वेव—

५ । सब्बयोनीनमा ए । २ । १ । ५६

अकारन्ता परिसं पठमादुतियायोनीनं यथासंख्यं आ ए वा होन्ति—बुद्धा ।
वाति किं ? अगगयो ।

Bahumhi vattabbe bahuvacanam yo. Ato vā'tveva

5. Sabbayonīnamā e.

Akāraṇtā paresaṁ paṭhamādutiyāyonīnam yathāsaṁkhyam ā e vā honti—Buddhā.

Vā'ti kim ? aggayo.

The plural number is used when many things are meant.

Now to add the plural case-ending yo——The following sutta applies optionally to the stems ending in a.

5. All yo s are changed into ā and e.

The plural endings yo of the 1st and 2nd cases are respectively changed into ā and e, after stems ending in a ; e. g.

Nom. plural of *Buddha* = *Buddha* + *yo* = *Buddhā*.

Acc „ „ „ = *Buddha* + *yo* = *Buddhe*.

Why optionally ? *aggi* + *yo* = *aggayo*.

लिङ्गत्ये षठ्मा'त्वेव ।

६ । आलपने च । २ । ६ । १५

अभिसुखीकरणमालपनं, तदधिके लिङ्गत्ये षठ्मा ङीति ।

Liṅgatthe paṭhamā'tveva

6. Ālapanē ca.

Abhimukhīkaraṇamālapanam, tadadhike liṅgatthe paṭhamā hoti.

The sutta (vide Kaccāyana, 3-1-14)—"The endings of the first case are used when only the sense of the crude-form of a word is spoken of " is to be supplied in the following sutta.

6. In Vocation too (the ending of the first case are used).

Turning a man to one's face (i.e. addressing) is called *vocation*.

The endings of the first case are to be added when the stem is used for addressing somebody.

आलपने सि गसञ्जोति सिञ्च गसञ्जा, गे इत्येव—

७ । अकारपिताद्यन्तानमा । २ । ४ । ३६

गे परे अकारो पितुसत्युत्तराजादीनमन्तो च आत्त' याति ।

आकारो याति—गे परे आकारस्स रस्सो वा ।

“Ālapane sī gasaññō”ti sissa ga saññā. Ge itveva.

7. Akarapitādyantānamā.

Ge pare akāro pitu-satthu-atta-rājādīnamanto ca āttam yāti.

“Akāro vā”ti ge pare ākārassa rasso vā.

“The case-ending *si* of the vocative case is called *ga*”
—this may be otherwise written as, the technical name
of the Vocative case-ending *si* is *ga*.

The expression “When *ga* follows” is to be supplied in
the following two suttas.

7. The *a* and the final vowels of pitu, etc.
are changed into *ā*.

When *ga* follows, the *a* (of any stem) and final vowels
of pitu, satthu, atta, rāja, etc., are changed into *ā*.

By the sutta “The *ā* is optionally shortened” the *ā* is
optionally shortened into *a* when *ga* follows.

८ । सेसतो लोपं गसिपि । २ । ४ । १०

सो—सिं स्याच—सखातो गस्सोवात्यादि निदिट्ठेहण्णे अवण्णिवण्णुवण्णोकारन्ता
सेसा, तेहि परे गसि लुप्यन्ते—यो, बुद्धा ।

(हे) बुद्ध बुद्धा ।

8. Sesato lopam gasipi.

So—sim, syāca—sakhāto gassovātyādi niddiṭṭhehaññe
avaṇṇivaṇṇuvaṇṇokārantā sesā, tehi pare gasi lupyante.

(he) Buddha, Buddhā—yo, Buddhā.

8. The nominative and vocative case-endings are elided, in instances not affected by other rules.

The nominative and vocative case-endings *si* are elided after stems ending in the letter *a* (*a*, *ā*), the letter *i* (*i*, *ī*), the letter *u* (*u*, *ū*) and *o*, in instances which are not affected by the following rules.

(i) The case-ending *si* becomes *o* after stems ending in *a* (vide Kaccāyana 2-1-53).

(ii) The case-ending *si* is, in all instances, changed into *am* after neuter stems ending in *a* (vide Kaccāyana 2-4-9).

(iii) The case-ending *si* used after *Brahma*, *Atta*, *Sakha*, *Rāja*, etc., is changed into *ā* (vide Kaccāyana 2-3-29.)

(iv) The *ga* (vocative case-ending *si*) is optionally changed into *a*, *ā*, *i*, *ī*, and *e*, after *Sakha* (vide Kaccāyana 2-1-62).

Buddha + *ga* (Vocative *si*) = *Buddha*, *Buddhā*. *Buddha* + *yo* (Plural Vocative case-ending) = *Buddhā*.

८ । कम्मत्थे दुतिया—२ । ६ । २७

यं करोति तं कम्मं नाम, तत्थ दुतिया होति । अ—बुद्ध ; योस्म ए—बुद्धे ।

9. Kammatthe Dutiyā.

Yam karoti tam kammaṃ nāma, tattha dutiyā hoti.
Am—Buddham ; yossa e—Buddhe.

9. To denote an object there is the use of the second case-endings.

“That which one does is called an object” (vide Kaccāyana 3-1-10.)

The endings of the second case are used in denoting an object.

Accusative singular—Buddha + aṁ = Buddhamaṁ.

The *yo* of the second case is changed into *e* (after stems ending in *a*).

Buddha + yo = Buddhē.

ततिया'खेव—

१० । कत्तरि च—२ । ६ । १८

यो करोति स कत्ता नाम, तद्य ततिया होति ।—ना

Tatīyā'tveva

10. Kattari ca.

Yo karoti sa kattā nāma, tattha tatīyā hoti—nā.

The expression “The endings of the third case are used” is understood in the following sutta :—

10. In denoting the *agent too*.

“The doer of an action is called an agent (which is put in the nominative case) (vide Kaccāyana 3-1-11).

The endings of the third case are used in denoting the agent too.

As to the ending *nā*—

११। अतो नेन—२।१।५२

अकारा परो ना एनं याति ।—बुद्धेन ;

11. Ato nena.

Akārā paro nā enaṁ yāti.—Buddhena.

11. The *nā* becomes *ena* after stems ending in *a*.

Buddha + *nā* = Buddhena.

हि

१२। सुहिस्वकारो ए—२।१।५०

सुहिसु परेस्वकारस्स ए होति ।

hi

12. Suhisvakāro e.

Suhisu paresvakārassa e hoti.

As to the ending *hi*—

12. The final vowel *a* followed by *hi* and *su* is changed into *e*.

The final *a* of the stem is changed into *e* before the case-ending *hi* (Instrumental and Ablative plurals) and *su* (Locative plural).

१३। स्मा हि स्मिन्नं म्हा भि म्हि वा—२।१।४८

सब्बसंहेहि परिसं स्मा हि स्मिन्नं यथासंख्यं म्हा भि म्हि इत्थेने वा होन्ति—
बुद्धेभि, बुद्धेहि ।

13. Smā hi sminnam mḥā bhi mhi vā.

Sabbasaddehi paresam smā hi sminnam yathāsaṅkyaṁ mḥā bhi mhi iccete vā honti—Buddhebbhi, Buddhehi.

13. The case-ending *smā*, *hi* and *smim* become optionally *mḥā*, *bhi*, and *mhi*.

After all stems, the case-endings *smā*, *hi* and *smim* become optionally *mḥā*, *bhi*, and *mhi* respectively.

Buddehi, Buddhebbhi ;

१४ । करणे ततिया—२ । ६ । १६

येन वा कयिरते तं करणं नाम, तस्य ततिया होति । सच्चं कत्तु समं ।

14. Karaṇe tatiyā.

Yena vā kayirate taṁ karaṇam nāma, tattha tatiyā hoti. Sabbam kattusamam.

14. To denote an instrument there is use of the third case-endings.

“That by means of which something is done is called an instrument (which is put in the instrumental case) (vide Kaccāyana, 3-1-9.)

The instrumental case is exactly similar to the nominative case with the third case-endings.

The endings of the third case are used to denote an instrument, and the use of the instrumental case is similar to that of the nominative case with the third case-endings.

१५ । सम्पदाने चतुर्थी—२ । ६ । २३

यस्य दातुकामो रोचते धारयते वा तं सम्पदानं नाम, तस्य चतुर्थी हाति ।

15. Sampadāne catutthī.

Yassa dātukāmo rocate dhārayate vā taṁ sampadānaṁ nāma, tattha catutthī hoti.

15. The fourth case-ending is used for the Dative case.

“One to whom something is desired to be given, or one who entertains a liking, or one to whom something is owed, or for whom something is held, is put in the Dative case.” (vide Kaccāyana, 3-1-6.)

There is the use of the fourth case-ending.

स अतो वा 'त्वेव—

१६ । आय चतुर्थेकवचनस्स तु—२ । १ । ५८

अकारा परस्म्य चतुर्थेकवचनस्य आयो वा हाति—बुद्धाय

‘सागमी सेति’ से सकारागमी—बुद्धस्य ।

sa Ato vā'tveva.

16. Āya catutthekavacanassa tu.

Akāra parassa catutthekavacanassa āyo vā hoti. Buddhāya.

‘Sāgamo seti’ se sakārāgamo—Buddhassa.

As to the ending *sa*—

The expression “optionally after stems ending in *a*” is to be supplied in the following sutta.

16. Sa the singular ending of the fourth case is optionally changed into *āya*.

The singular ending *sa* of the fourth case is optionally changed into *āya* after stems ending in *a*.

Dative singular—Buddhāya.

“There is an insertion of *s*, when *sa* follows” (vide Kaccāyana, 2-1-10).

If *sa* follows, there is an insertion of *s*.

Buddha + *sa* = Buddhassa.

न दीघं त्वेव ।

१८ । सुनंहिसु च । २ । १ । ३८

सुनंहिसु परेसु सरानं दीघो होति, चसद्देन कचि न—बुद्धानं ।

Nam, dīgham tveva.

18. Sunamhisu ca.

Sunamhisu paresu sarānam dīgho hoti, ca saddena kvaci na—Buddhānam.

As to the ending *nam*—

18. There is also lengthening of the vowel before *su*, *nam*, and *hi*.

The final vowels of the stems are also lengthened before the endings *su*, *nam*, and *hi*.

By the force of *also*, sometimes the vowels are not lengthened.

Buddha + nam = Buddhānam.

१८ । अपादाने पञ्चमी । २ । ६ । २५

यस्मादपेति भयमादत्ते वा तदपादानं नाम, तस्य पञ्चमी होति—आ ।

19. Apādāne pañcamī.

Yasmādapeti bhayamadātte yā tadapādānam nāma, tattha pañcamī hoti. Smā.

19. The fifth case-ending is used in the ablative case.

“That from which some one goes away, or gets frightened, is put in the ablative case.” (vide Kaccāyana, 3-1-1). There is the use of the fifth case-ending.

As to the ending *smā*—

The expression “becomes *ā* and *e* after stems ending in *a*” is understood in the following sutta.

अतो वा एवेव—

२० । आस्मिन्नं वा । २ । १ । ५७

अकारा परिसं आस्मिन्नं आ ए वा होन्ति ।

बुद्धा, बुद्धम्हा, बुद्ध्या ; बुद्धेभि, बुद्धेहि ।

Ato ā tveva.

20. Smāsmিন্নam vā.

Akārā paresam smāsmিন্নam ā e vā honti.—Buddhā, Buddhāmhā, Buddhasmā ; Buddhebbhi, Buddhehi.

20. There is optional [change into *ā* and *e*] of *smā* and *smim* [after stems ending in *a*].

The endings *smā* and *smim* are optionally changed into *ā* and *e* respectively after stems ending in *a*.

Ablative Singular—*Buddhā*, *Buddhamhā*, *Buddhasmā*.

Ablative Plural—*Buddhehi*, *Buddhebhi*.

२१ । सामिस्मिं कट्ठी । २ । ६ । ३१

यस्य वा परिगृहो तं सामि नाम, तस्य कट्ठी होति । बुद्धस्य, बुद्धानं ।

21. *Sāmismim chatṭhī*.

Yassa vā pariggaho taṁ sāmī nāma, tattha chaṭṭhī hoti. Buddhassa, Buddhānaṁ.

21. There is the use of the Sixth case-endings in the possessive (genitive) case.

“Or one to whom some property belongs is called a possessor” (vide *Kaccāyana*, 3-1-13). There is the use of the sixth case-endings.

Genitive Singular—*Buddhassa*.

Genitive Plural—*Buddhānaṁ*.

२२ । ओकासि सत्तमी । २ । ६ । ३२

यो धारो तमोकासं नाम, तस्य सत्तमी होति, स्मिं—बुद्धे, बुद्धस्मिं, बुद्धस्मिं ; सु—बुद्धेसु ।

बुद्धो बुद्धं सुखं ददाति, सरतो बुद्धं ततो दुष्करं ।

किं बुद्धेन, महिजयोऽपि सुनयो बुद्धेन जाता सुखी ।

बुद्धस्यैव मनं ददति, पदमहं बुद्धं लभेय्यमुत ।

बुद्धस्मिद्धि न किं करे भवाभवे भवत्यस्य बुद्धे सम ।

22. Okāse sattami.

Yodhāro tamokāsaṃ nāma, tattha sattamī hoti. Smim—
Buddhe, Buddhhamhi, Buddhasmim ; su—Buddhesu.

Buddho Buddha sukhaṃ dadāti, sarato Buddhaṃ tato
dukkaraṃ.

Kim Buddhena, mahiddhayopi munayo Buddhena jātā
sukhī.

Buddhasseva manam dade, padamahaṃ Buddhā labhey-
yācutam.

Buddhassiddhi na kim kare, bhavābhavē bhatyatthu
Buddhe mama.

22. For the Locative the Seventh case-
endings are used.

“The site of an action is called locus”. (vide Kaccā-
yana, 3-1-8).

There is the use of the seventh case-endings.

Locative Singlar—Buddhe, Buddhhamhi, Buddhasmim.

Locative Plural—Buddhesu.

The declension of the stem Buddha is beautifully
illustrated in the verse cited above.

O Buddha ! (Voc. Sing.) a Buddha (Nom. Sing.)
bestows happiness when anybody recollects a Buddha
(Acc. Sing). But what more difficult thing is done by
a Buddha (Nominative case with third case-ending) ?
Even the pre-eminent sages are rendered happy by a

Buddha (Inst Sing). I devote myself, heart and soul to a Buddha (Dat. Sing.), and I should obtain a firm footing from a Buddha (Abl. Sing.) What is there that the supernatural faculty of a Buddha (Gen. Sing.) cannot do ? Let my reverence be in a Buddha (Loc. Sing.) in this state and that.

इतो परं ततियापञ्चमीनञ्च चतुर्थीकृद्दीनञ्च सरूपता पञ्चमीकृद्द्विभ्यो भिद्यो उपेक्खन्ते ।

Ito param tatiyāpañcamīnañca catutthichaṭṭhīnañca sarūpattā pañcamichaṭṭhīyo bhīyyo upekkhante.

Hereafter the fifth and the sixth case-endings will be generally passed over, as the fifth case-ending resembles the third and the sixth resembles the fourth.

अत्त सि ।

ब्रह्मत्तसखराजादितोत्वेव—

२२ । स्याच । २ । ३ । २८

ब्रह्मादितो सिस्स आ होति—अत्ता । “योनमानोति” ब्रह्मादितो योनं आनोत्तं—अत्तानो । [हे] अत्त ! अत्ता ! यो—अत्तानो । “ब्रह्मत्तसखराजादितो अमानं ति” ब्रह्मादितो अं वचनस्स आनं वा होति ।

अत्तानं, अत्तं, अत्तानो ; अत्तेन, अत्तना । पक्खे—जिनवचनानुरोधेन एनाभावो । “अत्तान्तो हिस्सिमनत्तं ति” हिस्सि अत्तन्तस्स अतो—अत्तनेहि, अत्तनेभि ; एवं करणे । “सस्स नोति” नोकारो—अत्ततो, अत्तानं ।

Atta si.

Brahmatta sakha rājāditotveva—

22. Syā Ca.

Brahmādito sissa ā hoti,—attā. “Yonamānoti” Brahmā-dito yonam ānottam,—attāno. (he) atta ! attā ! yo—attāno.

“Brahmattasakharājādito amānaṃti” Brahmādito aṃ vacanassa ānaṃ vā hoti. Attānaṃ, attam, attāno ; attena, attanā. Pakkhe—Jinavacanānurodhena enābhāvo. “Attānto himmimanattanti” himhi attantassa ano—attanebhi, attanehi ; evaṃ karaṇe.

“Sassa notī” nokāro,—attano, attānaṃ

As to *atta* + *si*—

The expression “after *Brahma*, *atta*, *sakha*, and *rāja*, etc.” is understood in the following sutta :—

22. The *si* becomes *ā* too.

After the stem *Brahma*, etc., the case-ending *si* is changed into *ā*.

$atta + si = attā.$

“There is change of *yo* into *āno*” (vide Kaccāyana, 2-3-30).

After the stem *Brahma*, etc. the case-ending *yo* (nominative or accusative) becomes *āno*.

$atta + yo = attāno.$

Vocative $\left\{ \begin{array}{l} atta + si = attā, attā. \\ atta + yo = attāno. \end{array} \right.$

“After *Brahma*, *atta*, *sakha*, *rāja*, etc. *aṃ* becomes (optionally) *ānaṃ*” (vide Kaccāyana, 2-3-28).

After the stem *Brahma*, etc. there is an optional change of the case-ending *aṃ* into *ānaṃ*.

Accusative $\left\{ \begin{array}{l} atta + aṃ = attam, attānaṃ. \\ atta + yo = attāno. \end{array} \right.$

Instrumental—atta + nā = attena, attanā.

As to the irregular form *attanā*, the *ena* form is wanting, owing to the peculiarity of the language of Jina.

“When *hi* follows, the final vowel of *atta* becomes *ana*” (vide Kaccāyana, 2-4-1).

By the application of this rule the final vowel of *atta* is changed into *ana* before the case-ending *hi*.

Ablative—atta + hi = attanehi, attanebhi. Similar is the change in the instrumental case.

“There is change of *sa* into *no*” (vide Kaccāyana, 2-4-3).

The case-ending *sa* becomes *no*.

Dative	{	atta + sa = attano.
and		
Genitive.	{	atta + nam = attānaṃ.

२३। अम्ह-तुम्हन्तु-राज-ब्रह्मत्त-सख-सत्यु-पितादीहि स्मा नाव । २ । ५ । २३ ।

अम्हादितो स्मा ना इव होति—अत्तना । “ततो स्मिन्ति” स्मिनी नि—अत्तनि । अनन्तं ति भावनिन्देसेन सुम्हि अनी । अत्तनेसु ।

23. Amha-tumhantu-rāja-brahmatta-sakha satthu-pitādīhi smā nāva.

Amhādito smā nā iva hoti—attanā. “Tato sminti” smino ni—attani. Anattanti bhāvanindesena sumhi ca ano—attanesu.

23. After *amha*, *tumha*, *ntu*, *rājā*, *brahma*, *atta*, *sakha*, *satthu*, *pitu*, etc., the *smā* appears like *nā*.

After *amha*, etc., the case-ending *smā* is transformed into *nā*.

Ablative—*atta + smā = attanā*.

“After *atta* the *smiñ* becomes *ni*” (vide *Kaccāyana*, 2-4-2).

The case-ending *smiñ* is changed into *ni* (after the stem *atta*).

Locative—*atta + smiñ = attani*.

By the sense implied in the *Kaccāyana* sutta “The final vowel of *atta* becomes *ana*, when *hi* follows” (vide ante vutti under 6-24), before *su* also, the final vowel of *atta* becomes *ana*.

Locative Plural——*atta + su = attanesu*.

राजा अत्ताव ; ना
सविभत्तिस्स राजस्सेवेव—

२४ । नाम्हि रज्जा वा । २ । २ । १८ ।

नाम्हि सविभत्तिस्स राजसद्दस्स रज्जा वा होति,—रज्जा, राजेन ।

Rājā attāva ; nā.

Savittissa rājassetveva.

24. Nāmhī raññā vā.

Nāmhī savittissa rājasaddassa raññā vā hoti—raññā, rājena.

Rāja is declined like *atta*. As to the ending *nā*——

The expression “of *rāja* with case-ending” is understood in the following sutta :—

24. *Nā* having followed, there is an optional change [of *rāja* + *nā* into *raññā*].

When *nā* follows, the stem *rāja* with it is optionally changed into *raññā*.

Instrumental—*rāja* + *nā* = *raññā*, *rājena*.

२५ । राजस्स राजु सुनंहीसु च । २ । ३ । ८ ।

सुनंहीसु परिसु राजस्स राजु होति, चकारेन कचि न ।

सुनंहीसु चेति दीधे—राजूभि, राजूहि, राजिभि, राजिहि, ।

सविभत्तिरसैत्यधिकारो—

“राजस्स रञ्जो राजिनो सेति” से रञ्जा राजिनो होन्ति—रञ्जो, राजिनो ।

“रञ्जं नमिह वा ति” नमिह रञ्जं वा—रञ्जं, राजूनं, राजानं ; आस्स ना तुल्यत्ता नामिह रञ्जा वा—रञ्जा, राजस्सा । “स्मिमिह रञ्जे राजिनीति” स्मिमिह रञ्जे राजिनि होन्ति—रञ्जे, राजिनि ; राजुसु, राजेसु ।

25. *Rājassa rāju sunamhīsu ca.*

Sunam hīsu paresu rājassa rāju hoti, cakārena kvaci na.
Sunam hisu ceti dīghe—rājūhi, rajūbhi, rājebhi, rājehi.

Savittassetyadhikāro—

“*Rājassa rañño rājino seti*” *se raññā rājino honti—*
rañño, rājino.

“*Raññam namhi vāti*” *namhi raññam vā—raññam,*
rājūnam, rājānam ; smāssa nā tulyattā nāmhi raññā vā—
raññā, rājasma. “*Smimhi raññe rājini*” *smimhi raññe*
rājini honti—raññe, rājini ; rājusu, rājesu.

25. There is an *optional* change of *rāja* into *rājū*, when *su*, *nam*, and *hi* follow.

The case-endings *su*, *nañ*, and *hi* having followed, the stem *rāja* is changed into *rājū*.

By the force of the word *optional*, it is to be understood that the change does not sometimes take place.

“*Su*, *nañ*, and *hi* having followed, the final vowels too become long” (vide Kaccāyana, 2-1-38.)

Instrumental	{	Rājūhi, rājūbhi,
and		
Ablative Plurals.	{	Rājeḥi, rājebhi.

The expression “together with the case-ending” is understood in the following sutta of Kaccāyana :—

“There is a change of *rāja* into *rañño* and *rājino*, when *sa* follows” (vide Kaccāyana 2-2-16).

The case-ending *sa* having followed, the stem *rāja* is changed into *rañño* and *rājino*.

Genitive Singular—*rañño*, *rājino*.

“There is an optional change of *rāja* into *raññañ*, when *nañ* follows” (vide Kaccāyana, 2-2-17).

The case-ending *nañ* having followed, the stem *rāja* is optionally changed into *raññañ*.

Genitive Plural—*raññañ*, *rājūnañ*, *rājānañ*.

Owing to the similarity of *smā* with *nā*, ablative singulars—*raññā*, *rājasmā* are according to the Kaccāyana-sutta.

“The case-ending *nā* having followed, there is an optional change of *rāja* into *raññā* (vide Kaccāyana. 2-4-4).

“*Smim* having followed, *rāja* is changed into *raññe* and *rājini*” (vide Kaccāyana, 2-2-19).

When *Smim* follows, the stem *rāja*, becomes *raññe* and *rājini*.

Locative singular——*raññe*, *rājini*.

Locative plural——*rājusu*, *rājesu*.

गुणवन्तु सि ।

सविभत्तिस्स नुस्सेत्वेव—

आ “सिंहिति” नुस्स आ—गुणवा ।

Guṇavantu Si.

Savibhattissa ntussetveva—

“*Ā simhīti*” *simhi savibhattissa ntussa ā—guṇavā*.

As to *guṇavantu + si*——

The expression “*ntu* together with the case-ending” is understood in the following suttas.

“*Ntu* becomes *ā*, when *si* follows.” (vide Kaccāyana, 2-2-5).

The case-ending *si* having followed *ntu* together with the case-ending is changed into *ā*.

guṇavantu + si = guṇavā.

योन्हि पठमेत्वेव—

२६ । नुस्स न्तो । २ । २ । ३

पठमे योन्हि सविभत्तिस्स नुस्स न्तोकारो होति—गुणवन्तो ।

Yomhi paṭhametveva.

26. Ntussa nto.

Paṭhame yomhi savibhṭṭissa ntussa nto-kāro hoti,—
guṇavanto.

The expression “*yo* the plural ending of the first case having followed” is understood in the following sutta.

26. There is a change of *ntu* into *nto*.

The first case-ending *yo* having followed, *ntu* together with the case-ending becomes *nto*.

Nominative Plural—*guṇavanto*.

सुनंहिसु अत्तं त्वेव—

२७। नुस्स न्तो योसु च । २ । १ । ४१

सुनं हिसु योसु चकारेन अञ्जे सु पि परिसु नुस्सन्तो अत्तं याति—गुणवन्ता ।

Sunamhisu attantveva—

27. Ntussa nto yosu ca.

Sunam hisu yosu cakarena aññesupī paresu ntussanto
attam yāti,—guṇavantā.

The expression “*Su*, *nam*, and *hi* having followed, (the final vowel of *ntu*) becomes *a*” is understord in the following sutta.

27. There is a change of the final vowel of *ntu* into *a*, when *yo too* follows.

The case-endings *su*, *nam*, *hi*, and *yo* having followed, the final vowel of *ntu* becomes *a*.

By the force of *too*, the final vowel of *tnu* becomes *a* also in case of other case-endings.

सविभत्तिस्सेत्यधिकारो—अं इत्येव—

२८ । अवस्था च गे । २ । २ । ३

गे परे सविभत्तिस्स नुस्स अं अ आ होन्ति । [हे] गुणवं, गुणव, गुणवा, यो—गुणवन्तो, गुणवन्ता ; अत्तं—गुणवन्तं, गुणवन्ते ।

“तो ति ता स स्मिं नास्सीति” सविभत्तिस्स नुस्स नम्मि ता से तोकारो स्मिन्नि ति च वा ।

गुणवता, गुणवन्तेन, गुणवन्तेभि, गुवन्तेहि ; गुणवतो, गुणवन्तस्स ।

“नम्मि तं वा ति” नम्मि नुस्स तं वा—गुणवत्तं, गुणवन्तानं ; स्मा नाव—गुणवति, गुणवन्ते, गुणवन्तम्मि, गुणवन्तस्मिं, गुणवन्तेसु ।

Savittissetyadhikāro—am itveva.

28. Avannā ca ge.

Ge pare savibhattissa ntussa am a ā honti—(he) guṇavaṁ, guṇava, guṇavā, yo—guṇavanto, guṇavantā ; attam—guṇavantaṁ, guṇavante.

“To ti tā sa smim nā svīti” savibhattissa ntussa nāmhi tā, se tokāro, smimhi ti ca vā.

Guṇavatā, guṇavantena, guṇavantebhi, guṇvantehi ; guṇavato, guṇavantassa. “Namhi taṁ vāti” namhi ntussa taṁ vā—guṇavataṁ, guṇavantānam. Smā nā va.

Guṇavati, guṇavante, guṇavantamhi, guṇavantasmim, guṇavantesu.

The expression “of the stem together with the case-ending” and the expression ‘am’ are understood in the following sutta.

28. There is also a change into the letter—*a* . (a, ā), when *ga* follows.

Ga (*Voc.si*) having followed, the *ntu* together with the case-ending is changed into *añ*, *a*, and *ā*.

Voc. Sing.—*guṇavaiñ*, *guṇava*, *guṇavā*.

Voc. Plur.—*guṇavanto*, *guṇavantā*.

As to the change of the final vowel into *a*—*Guṇavan-*
tañ, *guṇavante*.

“There is a change (of *ntu*) into *to*, *ti*, and *tā*, when *sa*, *smiñ*, and *nā* follow” (vide *Kaccāyana* 2-2-8).

There is a change of *ntu* together with the case-ending into *tā* when *nā* follows, into *to* when *sa* follows and optionally into *ti* when *smiñ* follows.

“*Nañ* having followed, there is an optional change (of *ntu*) into *tañ*” (vide *Kaccāyana* 2-2-9).

When the case-ending *nañ* follows, *ntu* (together with the case-ending) is optionally changed into *tañ*.

Dat. and Gen. Plur.—*guṇavatañ*, *guṇavantānañ*.

With regard to the ablative ending *smā*, the declension is similar to that in the instrumental singular.

Loc. Sing.—*guṇavati*, *guṇavante*, *guṇavantamhi*, *guṇavantasmiñ*, *guṇavantesu*.

गच्छन्त सि

“सिग्धि गच्छन्तादीनां नसद्धो अन्ति” नसद्धस्य अं वा—सिलोपो—गच्छ’ ;
सिद्धो—गच्छन्तो ।

Gacchanta si.

“Simhi gacchantādīnañ ntaśaddo anti” ntaśaddassa
añ vā—si lopo—gacchañ ; sissa o—gacchanto.

As to *gacchanta + si*—

“*Si* having followed, the *anta* of *gacchanta*, etc., becomes *am*” (vide *Kaccāyana* 2-3-26).

The *anta* of *gacchanta*, etc., is optionally changed into *am* (when the case-ending *si* follows).

By the elision of *si* according to the 7th sutta (vide ante) *gacchanta + si = gaccham* and by the sutta “*si* becomes *o*”, *gacchanta + si = gacchanto* also.

गच्छन्तादीनं न्तसद्धो त्वेव

२८ । सेसेसु न्तु व । २ । ३ । २७

वृत्तं हित्वा सेसेसु गच्छन्तादीनं न्तसद्धो न्तु इव दृष्टव्यो—गच्छन्तो, गच्छन्ता
इत्यादि; सेसं गुणवन्तुसमं । गच्छन्तादयो नाम अन्तपञ्चयन्ता ।

Gacchantādīnaṃ ntaṣaddo tveva.

29. *Sesesu ntu va.*

*Vuttaṃ hitvā sesesu gacchantādīnaṃ ntaṣaddo ntu
iva daṭṭhabbo—gacchanto, gacchantā iccādi. Sesaṃ guṇa-
vantusamaṃ, gacchantādayo nāma antappaccayantā.*

The expression “The word *nta* of *gacchanta*, etc.” is understood in the following :—

29. “The other case-endings having followed, the *anta* of *gacchanta*, etc., is to be treated like words ending in *antu*”.

In cases except those mentioned below, the word *anta* of *gacchanta*, etc. is to be treated in the same way as *antu* of *guṇavantu*, etc.—*Gacchanto, gacchantā*, etc.

The rest are similar to *guṇavantu*. *Gacchanto*, etc. are words ending with the suffix *anta* (and are all declined like *gacchanta*).

अग्निं सि लोपो ।

“इवञ्च वञ्चाञ्जला ति” इवञ्च वञ्चानं यथासंख्यं भल सञ्ज्ञा ।

Aggi si lopo.

“Ivaṇṇuvañṇājjhalāti” ivaṇṇuvañṇānam yathāsaṅkhyam jhalasaññā

In the case of *aggi*, *si* is elided—*aggi* + *si* = *aggi*.

“The letter *i* (i, ī) and the letter *u* (u, ū) are technically called *jha* and *la*” (vide Kaccāyana 2-1-7).

The technical names of the letter *i* and *u* are *jha* and *la* respectively.

भलतो वा लेव ।

३० । घपतो च योनं लोपो । २ । १ । ६७

वपभलतो योनं लोपो वा होति ।

Jhalato vātveva.

30. Ghapato ca yonam lopo.

Ghapajhalato yonam lopo vā hoti.

The expression “optionally after *jha* and *la*” is understood in the following :—

30. After *gha* and *pa* too, there is an elision of *yo*.

The case-ending *yo* is optionally elided after what are technically called *gha*, *pa*, *jha*, and *la*.

३१ । योसु कतनिकारलोपेसु दीघं । २ । १ । ३७

कतो निकारो लोपो च येसं तेषु योसु सरानं दीघो होति—अग्नौ ।

31. Yosu katanikāralopesu dīgham.

Kato nikāro lopo ca yesam tesu yosu sarānañ dīgho hoti—aggī.

31. The case-ending *yo* (nom. and acc. plural) having been elided or *ni* having been substituted for it, there is a lengthening of the final vowels

If there is a substitution of *ni*, or if the case-ending *yo* is elided, the final vowel of the stem is lengthened.

Nom. and Acc. plur.—aggī.

पक्खे ;—अत्तं त्वेव—

३२ । योस्वकतरस्सो भो । २ । १ । ४५

योसु अकतरस्सो भो अत्तं याति—अग्नयो ; तथात्तपने ।

Pakkhe ; attanteva—

32. Yosvakatarasso jho.

Yosu akatarasso jho attam yāti. Aggayo, tathālapane.

Otherwise by the Kaccāyana sutta in which the expression “is changed into *a*” is understood, namely—

32. “Yo having followed *jha* which has not been shortened (is changed into *a*)”

“When the case-ending *yo* (nom. and acc. plur.) follows, the *jha* (*i* or *ī*) which has not been shortened becomes *a*.

Nom. and Acc. plur.—aggayo.

Same is the case with the vocative.

३३ । अग्गो निग्गहीतं भलपेहि । २ । १ । ३१

भलपतो अं मो च विन्दुं यन्ति,—अग्गिं, अग्गि, अग्गयो ; अग्गिना, दीघे—अग्गीभि, अग्गीहि । “भलतो सस्स नो वा ति” सस्स नोत्तं वा—अग्गिनो, अग्गिस्स, अग्गीनं । भलतो चे ति स्मास्स ना—अग्गिना ; अग्गिन्हि, अग्गिभिं, अग्गिसु ।

आदि अग्गीव—स्मिनो पन—“आदितो ओचे ति” अं ओ च वा । आदिं, आदो, आदिन्हि, आदिभिं, आदिसु ।

33. Ammo niggahītaṃ Jhalapehi.

Jhalapato aṃ mo ca bindum yanti,—aggim, aggi, aggayo ; agginā, dīghe—aggīhi, aggībhi. “Jhalato sassa no vāti” sassa nottam vā aggino, aggissa, agginam. “Jhalato ceti” smāssa nā—agginā ; aggimhi, aggismim, aggisu.

Ādi aggiva—smino pana—“adito o ceti” aṃ o ca vā. Ādim, ādo, ādimhi, ādismim, ādisu.

33. The *aṃ* and *m* become *m̐* after *jha*, *la* and *pa*.

After what are technically called *jha*, *la* and *pa*, the case-ending *aṃ*, and the suffix *m* are changed into *m̐*.

Acc. sing. *aggim̐*, plur. *aggī*, *aggayo*. Instr. sing. *agginā* ; in plural *i* is lengthened—*aggīhi*, *aggībhi*.

“After *jha* and *la*, there is an optional change of *sa* into *no*” (vide Kaccāyana 2-1-66) ; that is, the sutta explains how the case-ending *sa* is optionally changed into *no*.

Dat. and Gen. Sing.—*aggino, aggissa.*

„ „ Plur.—*aggīnaṃ.*

By the Kaccāyana sutta “After *jha* and *la* too” (vide Kaccāyana 2-4-5) the case-ending *smā* becomes *nā*.

Abl. Sing.—*agginā.*

Loc. Sing.—*aggimhi, aggismaṃ.*

Loc. Plur.—*aggisu.*

The stem *ādi* is to be declined like *aggi*, but the case-ending *smiṃ* after *ādi* is *optionally* changed into *ṃ* and *o* by the sutta “after *ādi* too (*smiṃ*) becomes *o*” (vide Kaccāyana 2-1-18).

Loc. Sing.—*ādiṃ, ādo, ādimhi, ādismiṃ.*

Loc. Plur.—*ādisu.*

दण्डी सि ।

अघोरस्वमादिना रस्से सम्पत्ते—“न सिस्मिमनपुंसकानीति” सिम्हि अणपुंस-
कानं न रस्सो—सि लोपो—दण्डी ; योलोपो—दण्डी ;

Daṇḍī si.

Aghorassamādinā rasse sampatte—Na sismimanapum-
sakānīti simhi anapumsakānaṃ na rasso—Silopo,
daṇḍī. Yolopo, daṇḍī.

As to daṇḍī + si—

“In the singular number and also when *yo* follows, the final long vowel other than *gha* (*ā*) becomes short as well” (vide Kaccāyana 2-1-33).

By this sutta the final vowel *ī* of daṇḍī ought to have become short.

But by another sutta “*si* having followed, the final vowel of a *non-neuter* stem does not become short” (vide-Kaccāyana, 2-1-34).

When the case-ending *si* follows, the final vowel of a *non-neuter* stem is not shortened.

Si being elided, *daṇḍī + si* becomes *daṇḍī*. *Yo* being elided *daṇḍī + yo* becomes *daṇḍī*.

पक्खे ।

३४ । अघोरस्समेकवचनयोस्वपि च । २ । १ । ३३

एकवचनयोसु झलपा रस्सं यन्ति ।

Pakkhe

34. Agho rassamekavacanayosvapi ca.

Ekavacanayosu jhalapā rassam yanti.

The alternative interpretation of the sutta quoted above is as follows :—

34. In the singular number and when *yo* follows, the *jha* (*i, ī*), *la* (*u, ū*), and *pa* (the final *ā* of feminine stems) become short.

भक्तो कतरस्सो त्वेव ।

३५ । योनं नो । २ । ४ । १५ ।

कतरस्सो भक्तो योनं नोत्तं होति—दण्डिनो ।

“झलपा रस्संति” मे परे झलपानं रस्सो ।—हे दण्डि, दण्डी, दण्डिनो ।

वा अ इत्वेव ।

* न भक्तो कतरस्सो ति अ इत्वेव न वा, दण्डिनं, दण्डिं, दण्डि, दण्डिनो ; दण्डिना दण्डिभि ; दण्डिनो, दण्डिस्स, दण्डीनं ।

भतो कतरस्सो त्वेव—

खिंनोति खिनी नि—दण्डिनि, दण्डीसु ।

Jhato katarassa tveva.

35. Yonam no—

Katarassā jhato yonam nottam hoti—daṇḍino.

“Jhalapā rassanti” ge pare jhalapānam rasso—(he) daṇḍi, daṇḍī, daṇḍino.

Vā aṁ itveva.

“Nam jhato katarassāti” aṁ iccassa nam vā—daṇḍīnam, daṇḍim, daṇḍī, daṇḍino ; daṇḍinā, daṇḍibhi ; daṇḍīhi, daṇḍīno, daṇḍissa, daṇḍīnam.

Jhato katarassātveva.

“Smiṁ nīti” smino nī,—daṇḍini, daṇḍīsu.

The expression “After *jha* which has been shortened” is to be supplied to the sutta—

35. *Yo* is changed into *no*.

After *jha* which has been shortened the case-ending *yo* becomes *no* thus daṇḍī + *yo* = daṇḍino.

“The *jha*, *la*, and *pa* become short (vide Kaccāyana, 2-4-37).

The *ga* (vocative *si*) having followed, the *jha*, *la*, and *pa*, become short. Thus vocative singular—daṇḍi ; vocative plural—daṇḍino.

The expression “optionally aṁ” is understood in—

“Aṁ becomes optionally nam after the *jha* which has been shortened” (vide Kaccāyana, 2-4-14).

There is an optional change of the case-ending *am* into *nam* ; thus accusative singular—*daṇḍī + am = daṇḍīnam*, *daṇḍim* ; plural—*daṇḍī*, *daṇḍino*.

Instrumental and Ablative singular—*daṇḍinā* ; plural—*daṇḍibhi*. *daṇḍīhi*. Dative and Genitive singular—*daṇḍino*, *daṇḍissa* ; plural—*daṇḍīnam*.

The expression “After *jha* which has been shortened” is understood in——

“*Smiṁ* becomes *ni*”

The case-ending *smiṁ* is changed into *ni*, thus locative singular—*daṇḍini* ; plural—*daṇḍisu*.

भिक्षु सि लोपो ।

वा योनं त्वेव ।

“लतो वोकारो चेति” लतो योनं वोत्तं वा ।

अत्तं अकतरस्से त्वेव—

३६ । वे वोसु लो च । २ । १ । ४६ ।

वेवोसु अकतरस्सी लो अत्तं याति—भिक्षवो ; पक्खे योलोपदीघा—भिक्षू ; (६) भिक्षु । “अकतरस्स लतो खालपनस्स वे वोति” खालपने योस्स वे वोकारा—अत्तं—भिक्षवे, भिक्षवो, भिक्षू ; भिक्षुं, भिक्षवो, भिक्ष ; सेसं अगौव ।

एवं जनु, जनु, जन्तवो ।

“लतो वो कारो चे” तीह कारग्गहणेन योनं नोत्तं—चकारेन कचि वोनोनमभा-वोव विसेसी—जनुनो, जनुयो ।

Bhikkhu si lopo.

Vā yonaṁ tveva.

“Lato vokāro ceti” lato yonaṁ vottam vā.

Attam akatarasse tveva—

36. Vevoṣu lo ca.

Vevoṣu akatarasso lo attam yāti—bhikkhavo ; pakkhe yolopadīghā,—bhikkhū ; (he) bhikkhu. “Akatarassā lato yvālapanassa vevoti” ālapane yossa vevokārā : attam—bhikkhave, bhikkhavo, bhikkhū ; bhikkhum, bhikkhavo, bhikkhū ; sesam aggīva.

Evam jantū, jantu, jantavo.

“Lato vokāro ce” tīha kāraggahaṇena yonam nottam, cakārena kvaci vononamabhāvova viseso—jantuno, jantuyo.

Si after *bhikkhu* is elided.

The expression “optional change of *yo*” is understood in—

“After the *la* (*u*, *ū*) there is an optional change of *yo* into *vo* too” (vide Kaccāyana, 2-1-68).

After the stems ending with the *la* (*u*, *ū*) the case-ending *yo* is optionally changed into *vo*.

The expression “change of (*la*) which has not been shortened ” is understood in—

36. “*Ve* and *va* having followed, the *la* too is changed into *a*”.

When *ve* and *va* follow, the *la* which has not been shortened is changed into *a* ; thus bhikkhu + *yo* = bhikkhavo ; or *yo* having been elided, the final vowel is lengthened ; thus bhikkhū.

Vocative singular—bhikkhu.

“After the *la* which has not been shortened, the vocative case-ending becomes *ve* and *vo*” (vide Kaccāyana, 2-1-65).

In the vocative case, the ending *yo* is changed into *ve* and *vo* ; the final vowel being changed into *a*, vocative plural becomes *bhikkhave*, *bhikkhavo*, *bhikkhū*. Accusative singular *bhikkhum*, plural *bhikkhū*, *bhikkhavo*. The rest are like the stem *aggi*.

Thus the stem *jantu* is declined, *jantu*, *jantū*, *jantavo*.

“After the *la*, there is an optional change of *yo* into *vo* too” (vide Kaccāyana, 2-1-68).

When the final vowel is not changed into *a*, the case ending *yo* becomes *no*.

By the force of *too*, sometimes *yo* does not become *vo* and *no*. This is the peculiarity in the declension of *jantu* ; thus Nominative plural *jantuno*, *jantuyo*.

सत्युं सि ।

“सत्युपितादीनमा सिमिं सि लोपो च” ति सत्याद्यन्तश्च आ सि लोपो च—
सत्या । सत्युपितादीनं त्यधिकारो—

३७ । अज्जेस्वारत्तं । २ । ३ । ४० ।

सितो ज्जेसु सत्याद्यन्तश्च आरो होति ।

Satthu si.

“Sathupitādīnamā sismim silopo ce” ti satthādyantassa
ā si lopo ca—satthā.

Satthupitādīnam tyadhikāro.

37. Aññesvārattam.

Sitoññesu Satthādyantassa āro hoti.

As to Satthu + si——

“*Si* having followed, the final vowels of *satthu*, *pitu*, etc. are changed into *ā*, and also *si* is elided” (vide *Kaccāyana*, 2-3-39).

The final vowels of *satthu*, *pitu*, etc. become *ā*, and the case-ending *si* is elided ; thus *satthu + si = satthā*. The expression “the final vowels of *satthu*, *pitu*, etc.” is understood in—

37. The other case-endings having followed, the final vowels of *satthu*, *pitu*, etc. are changed into *āra* (vide *Kaccāyana*. 2-3-40.)

When the case-endings other than *si* follow, the final vowels of *satthu*, etc. become *āra*.

३८ । ततो योनमोतु । २ । ३ । ४५ ।

ततो चारतो योनं ओ होति—सत्थारो ; (हे) सत्थ, सत्था, सत्थारो ; सत्था^१ सत्थारि, सत्थारो ।

“ना आ” ति चारतो नाञ्च आ ; सत्थारा, सत्थारिभि, सत्थारेहि ।

38. Tato yonamotu.

Tato ārato yonam o hoti—satthāro ;

(he) *sattha*, *satthā*, *satthāro* ; *satthāraim*, *satthāro satthāro*.

“*Nā ā*” ti ārato nāssa ā—*satthārā*, *satthārehi*, *satthārebhi*.

38. After that *yo* is changed into *o* too.

After the final substitute *āra*, the case-ending *yo* becomes *o*; thus *satthu + yo = satthāro*; Vocative Singular—*sattha*, *satthā*; Plural—*satthāro*.

Accusative Singular—*satthāraṃ*; Plural—*satthāre*, *Satthāro*.

“*Nā* becomes *ā*” (vide *Kaccāyana*, 2-3-47).

After *āra*, the case-ending *nā* is changed into *ā*; thus Instrumental Singular—*satthārā*; Plural—*satthārebhi* *satthārehi*.

३८ । उ सच्चिं स लोपो च । २ । ३ । ४३ ।

स सत्यायनस्य उ होति, सलोपो च वा ; सत्यु, सत्युनो, सत्युस्य ।

“वा नग्हीति” नग्हिः आरो वा—सत्यारानं । “सत्युनात्तचे” ति नग्हि सत्यायनस्य अत्तं वा—दीर्घे—सत्यानं ।

“ततो छिमीति” आरतो छिनो इ ।

“आरो रक्षमिकारि” ति इग्नि आरक्षरक्षो—सत्यरि, सत्यरिसु । एवं नत्तादि । पिता सत्येव ।

“पितादीनमसिग्ही” ति सितोज्जेसु आरक्ष रक्षोव विसेसी—पितरो ; नग्हि पितुनं ति पि होति । एवं भातुप्पभृतयो ।

अभिभू ;

रक्षे—अभिभूवी ; योलोपे—अभिभू ; सिसं भिक्खुव, रक्षोव विसेसी ; ए' सम्बज्जू ।

पूर्वेव योनं नीकारो च—सम्बज्जूनो, सम्बज्जू ।

गो ; गाव इत्येव—

“योसु चे” ति गोसहीकारस्य आवो ।

ततो योनमोतु तीह तुसहेन योनं ओ—गावो ; तथात्तपने ।

39. U sasmim sa lopo ca.

Se satthādyantassa u hoti, sa lopo ca vā ; satthu, satthuno, satthussa.

“Vā namhīti” namhi āro vā—satthārānam. “Satthunātañceti” namhi satthādyantassa attam vā—dīghe—satthānam.

“Toto smimīti” ārato smino i.

“Āro rassamikāre” ti imhi ārassa rasso, satthari, satthāresu. Evarṃ nattādi. Pitā sattheva.

“Pitādinamasimhī” ti sitoññesu ārassa rasso va viseso—pitaro ; namhi pitunanti pi hoti. Evarṃ bhātuppabhutayo.

Abhibhū—rasse abhibhuvo. Yo lope abhibhu. Sesam bhikkhuva, rasso va viseso. Evarṃ sabbaññū.

Pubbeva yonam nokāro ca—sabbaññuno, sabbaññu.

Go ; gāva itveva.—

“Yosu ce” ti go saddokarāssa āvo.

Tato yonamotutiha tu saddena yonam o—gāvo ; tathālapane.

39. ‘*Sa* having followed, the final vowels of *satthu*, *pitu*, etc. are changed into *u*, and also *sa* is elided” (vide Kaccāyana, 2-3-43).

When the case-ending *sa* follows, the final vowels of *satthu*, etc. become *u*, and the case-ending *sa* is optionally elided. Thus Dative and Genitive singular—*satthu*, *satthuno*, *satthussa*.

“*Nañ* having followed, the final vowels of *satthu*, *pitu*, etc. are optionally changed into *āra*” (vide *Kaccāyana*, 2-3-41).

When the case-ending *nañ* follows, the final vowels of *satthu*, etc. optionally become *āra*. Thus Dative and Genitive plural—*satthārānañ*.

“The final vowels of *satthu*, etc. are changed into *ā*” (vide *Kaccāyana*, 2-3-42).

When the case-ending *nañ* follows, the final vowels of *satthu*, etc. optionally become *a*; *a* being lengthened, *satthu* + *nañ* becomes *satthānañ*.

“After that, *smiñ* becomes *i*” (vide *Kaccāyana*, 2-3-46).

After the final substitute *āra* the case-ending *smiñ* is changed into *i*.

“*Āra* becomes short, if *i* follows” (vide *Kaccāyana*, 9-3-49).

When *i* follows, the final substitute *āra* becomes *ara*. Thus *satthu* in the Locative Singular is *satthari*, in the Plural—*satthāresu*.

Thus are declined the stems *natta*, etc.

Pitā is declined like *satthā*.

“The *āra* of *pitu*, etc. becomes short, even when the case-endings other than *si* follow” (vide *Kaccāyana*, 2-3-45).

The case-endings other than *si* having followed, the final substitute *āra* is shortened. This is the peculiarity

in the declension of *pitū*. Thus nominative plural—*pitaro*. When the case-ending *nam* follows, we get also the form—*pitunnam*. Thus the three stems *bhātu*, *pabhu*, and *pitū* are declined.

Nominative singular *abhibhū* : the final vowel *ū* being shortened, nominative plural *abhibhuro* ; and *yo* being elided, *abhibhū*. The rest are like *bhikkhu* ; the long vowel *ū* is shortened into *u*, this is the only difference.

Thus is declined *sabbaññū*.

As stated before, the case-ending *yo* is changed into *no* too ; thus nominative plural—*sabbaññuno*, *sabbaññū*.

As to the stem *go*—

The expression “*gāva*” is understood in—

“When *yo* follows, too” (vide *Kaccāyana*, 2-1-33).

The vowel *o* of *go* is changed into *āva*.

“After that *yo* becomes *o* too” (vide *Kaccāyana*, 2-3-55).

By the force of *too*, the case-ending *yo* becomes *o* ; thus nominative plural—*gāvo* ; and such is the case with vocative.

४० । अवम्हि च । २ । १ । २४ ।

अम्हि परे गोसङ्कोकारस्य आव अवा होन्ति । च सङ्गेन हि नं वज्जितेसु सेसेसुपि ।

“आवस्युवाति” अम्हि आवन्तस्य उत्तं वा । गावुं, गावं, गवं २ यो—गावो ; गावेन, गवेन, गोभि, गोहि “गाव से” ति से अस्य आवो—गावस्य, गवस्य ।

“ततो न” मादो चकारिन नं इत्थस्य अं, ओस्य अवो च—गवं ।

“सुहिनासु चे” तीह चकारिन गोस्य गु च ।

द्वित्वे—गृध्रं, गोनं ; गावा, गवा, गावग्हा, गवग्हा, गावग्हा, गवग्हा, गोभि, गोहि ; गाधि, गवे, गावग्धि, गवग्धि, गावग्धि, गवग्धि ; गाविसु, गविसु, गोसु ।

पुलिङ्गा निट्ठिता ।

40. Avamhi ca.

Ambi pare go saddokārassa āva avā honti. Ca saddena hi nañ vajjitesu sesesupi.

“Āvassuvāti” amhi āvantassa uttam vā. Gāvum, gāvam, gavam ; yo—gāvo ; gāvena, gavena, gobhi, gohi. “Gāva seti” se ossa āvo—gāvassa, gavassa.

“Tatona” mūdo cakārena nañ iccassa añ, ossa avo ca—gavam.

“Suhināsu ce” tiha cakārena gossa gu ca.

Dvitve—gunnañ, gonam ; gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasamā, gobhi, gohi ; gāve, gave, gāvamhi, gavamhi, gāvasmim, gavasamim, gāvesu, gavesu, gosu.

40. “When *añ* too follows, the vowel *o* of *go* becomes *āva* and *ava*”.

The case-ending *añ* having followed, the vowel *o* of *go* is changed into *āva* and *ava*. By the force of *too*, the vowel *o* of *go* is similarly changed when the remaining case-endings other than *hi* and *nañ* follows.

“The final vowel of *āva* optionally becomes *u*” (vide Kaccāyaṇa, 2-1-25).

When the case-ending *añ* follows, the final vowel of *āva* is optionally changed into *u* ; thus accusative singular—gāvum, gāvam, gavam ; plural gāvo.

Instrumental singular—*gāvena*, *gavena*, plural—*gohi*, *gobhi*.

“The vowel *o* of *go* becomes *āva*, when *sa* follows” (vide *Kaccāyana*, 2-1-23).

The case-ending *sa* having followed, the vowel *o* of *go* is changed into *āva*, thus dative and genitive singular—*gāvassa*, *gavassa*.

By the force of *also*, in the rule “After that *nañ* & *ce*” (vide *Kaccāyana*, 2-1-26) the case-ending *nañ* becomes *añ* and *o* becomes *ava*; thus *go* + *nañ* = *gavañ*.

“When *su*, *hi*, and *nā* follow *too*” (vide *Kaccāyana*, 2-1-30).

By the force of *too*, the stem *go* becomes *gu*, and *n* of *nañ* is reduplicated; *go* + *nañ* becomes *gunnañ*, *gonañ* (in dative and genitive plural.)

Ablative singular, *gāvā*, *gavā*, *gāvambā*, *gavambā*, *gāvasmā*, *gavasmā*; plural *gohi*, *gobhi*.

Locative singular *gāve*, *gave*, *gāvambhi*, *gavambhi*, *gāvasmim*, *gavasmim*; plural—*gāvesu*, *gavesu*, *gosu*.

End of Pulliṅgā.

CHAPTER VII.

इत्थिलिङ्गा ।

ITTHILINGĀ.

Feminine Gender.

कञ्जा सि लोपो ।

“आघो”ति इत्थियं आकारस्य घ सञ्जा ।

यो लोपे—कञ्जा ; पक्खे—कञ्जायो ।

“घते चे”ति गस्य ए—(हे) कञ्जे, कञ्जा, कञ्जायो ; कञ्ज, कञ्जा, कञ्जायो ।

आय एकवचनस्येव—

“घतो नादिनं”ति नादेक वचनानमायो । कञ्जाय, कञ्जाभि, कञ्जाहि ; कञ्जाय, कञ्जानं ।

१ । घपतो स्मिं यं वा । २ । ४ । ६

घपेहि स्मिनो यं वा होति—कञ्जायं, कञ्जाय, कञ्जासु ।

Kaññā si lopo.

“Ā gho” ti itthiyam ākārassa *gha* saññā.

Yolope—kaññā ; pakkhe—kaññāyo.

“Ghate ce”ti gassa e——(he) kaññe, kaññā, kaññāyo ;
kaññam, kaññā, kaññāyo.

Āya ekavacanassetveva——

“Ghato nādinam’ti nādvēkavacanānamāyo.

Kaññāya, kaññābhi, kaññāhi ; kaññāya, kaññānam.

1. Ghapato smim yam vā.

Ghapehi smino yam vā hoti—kaññāyam, kaññāya,
kaññāsu.

‘Sa’ is elided after kaññā.

By the rule “*ā* is called *gha*” *ā* in feminine gender is technically called *gha*.

When *yo* is elided we get (in nom. plural) *kaññā* ; other wise—*kaññāyo*.

By the rule “*ghate ce*” *ga* is changed into *e*. Therefore vocative sing. (he) *kāññe*, plural.—*kaññā*, *kaññāyo*.

“Singular become *āya*” is to be added to the following rule.

By the rule “of *nā* & *ce* after *gha*” all the singular case endings from *nā* (inst. sing.) become *āya* in feminine gender.

Thus we get in instrumental sing.—*kaññāya* ; inst. plu—*kaññābhi*, *kaññāhi*.

Dat. sing.—*kaññāya*, plural—*kaññānam*.

Abl. sing.—*kaññāya*, plural—*kaññābhi*, *kaññāhi*.

Gen. sing.—*kaññāya*, plural—*kaññānam*.

I. *Smim* becomes *yam* optionally after *gha* and *pa*.

The seventh case-ending singular *smim* optionally becomes *yam* after *gha* and *pa*.

Loc. sing.—*kaññāyam*, *kaññāya*.

Loc. plu.—*kaññāsu*.

रत्ति सिलोपो ।

“ते इत्थिख्या पो”ति इत्थियमिवणुवणाणं पसञ्जा । यो लोपदीघा—रत्ती, पत्ते—रत्तियो ; तथा लपने ; रत्तिं, रत्ती, रत्तियो ।

एकवचनस्य नादीनं त्वेव—

“पतो या”ति नाडेकवचनानं या—रत्तिया, रत्तीभि, रत्तीहि ; रत्तिया, रत्तीनं ; रत्तिथं, रत्तिया, रत्तीसु ।

Ratti si lopo.

“Te itthikkhyā po”ti itthiyamivaṇṇuvavṇānam pasaṇṇā.
Yolopadīghā—rattī, pakkhe—rattiyo ; tathālapane ;
rattim, rattī, rattiyo.

Ekavacanassa nādīnam tveva—

“Pato yā”ti nādvēkavacanānam yā.—Rattiyā, rattībhi,
rattīhi ; rattiyā, rattīnam ; rattiyam, rattiyā, rattisu.

Si is elided after *ratti*.

They (i vaṇṇa and u vaṇṇa) are technically called *pa* in femine gender. By this rule i, ī, u, ū in feminine stems are technically called *pa*.

Yo is elided and the final vowel is lengthened.

Nom. plu—rattī, optional form rattiyo. Similar in vocative case.

Acc. sing.—rattim, plu.—rattī, rattiyo.

Singular case-endings nā &ce are to be added to the following.

By the rule ‘ After *pa* ’ the singular case-endings nā &ce become *yā*

Ins. Sing.—rattiyā, plural—rattībhi, rattīhi.

Dat. Sing.—rattiyā, plu.—rattīnam.

Abl. Sing.—rattiyā, plu—rattībhi, rattīhi.

Gen. Sing.—rattiyā, plu—rattīnam.

Loc. Sing.—rattiyam, rattiyā, plu.—rattisu.

नदी; सेशं रत्तीव; अघत्ता रस्तीव विसिमी; यागु रत्तीव; मातु धीतु
दुहित्वादयो पितेव; जम्बूनदीव ।

Nadī ; sesaṁ rattīva ; aghattā rassoṇa viṣeso ; yāgu
rattīva ; mātu dhitu duhitvādayo piteva ; jambū nadīva.

The stem nadī.

Nom. sing.—nadī. In other cases like ratti, only
difference is that the final vowel of this becomes short as
it is not gha (ā in fem.) ; yāgu is declined like ratti. Mātu,
dhitu, duhitu &c. are declined like pitu. Jambū is declined
like nadī.

कञ्जा इति ठिते ।

२ । इत्थियमतो आप्यच्चयो । २ । ४ । २७

इत्थियं वत्तमाना अकारन्ततो आप्यच्चयो होति । सरलोपपकत्यादि—कञ्जा ।

“धातुप्यच्चयविभक्तिवज्जितमत्यवलिङ्गं”ति वचनतो पच्चयन्तस्मालिङ्गत्वा तद्धितादि
सुत्ते चकारेण नाममिवकते स्यादि ; एवं ई इनीसु ।

एवं अजा एलका कोकिला अस्सा मुसिका बलाका मन्दा जरा इच्चादि ।

Kaññā iti ṭhite

2. Itthiyamato āppaccayo.

Ithiyaṁ vattamānā akārantato āppaccayo hoti. Sara-
lopapakatyādi—kaññā.

“ Dhātuppacaya-vibhatti-vajjītamatta-vallīṅgaṁ ”ti
vacanato paccayantassāliṅgattā taddhitādi sutte cakārena
nāmamiva kate syādi ; evaṁ ī inīsu,

Evam ajā elakā kokilā assā musikā balākā mandā jarā
iccādi,

Taking the word kaññā.

2. After *a* the suffix *ā* is added in feminine gender.

The suffix *ā* is added to the stem ending in *a* to form feminine gender. By elision of vowel and regaining normal form (vide Kacc. 2-1-32) we get—kaññā.

From the expression “stem is the crude form of word excepting root, verbal terminations, case endings, and conveying a certain meaning” the word having a suffix is not reckoned as stem. By the force of *ca* in the rule taddhitādi (vide Kacc. 7-4-12) it is made noun and after that *si* & *ce* are added. Similar is the case when *i* & *ini* follow. Thus *ajā*, *elakā*, *kokilā*, *assā*, *musikā*, *balākā*, *mandā*, *jarā* & *ce*.

इत्थियं त्यधिकारो ।

३ । नदादितो वा ई । २ । ४ । २८

इत्थियं नदादितो वा अनदादितो वा ई होति ।—नदी, नगरी, कुमारी, ब्राह्मणी, तरुणी, कुक्कुटी, इत्थी इत्यादि ।

“मातुलादीनमानत्तमीकारे”ति ईद्धि मातुलाद्यन्तस्य आनो—मातुलानीत्यादि ।

अनदादितो वा ई—सखी, हत्थी (1)

Itthiyam tyadhikāro.—

3. Nadādito vā i.

Itthiyam nadādito vā anadādito vā i hoti.—Nadī, nagarī, kumārī, brāhmaṇī, taruṇī, kukkuṭī, itthī iccādi.

• “Matulādīnamānattamikāre” ti imhi mātulādyantassa āno—mātulānītyādi.

Anadādito vā ī——sakhī, hatthī.

The expression “In feminine gender” is to be added.

3. *I* is added optionally to *nada* &ce.

The suffix *ī* is added to the words of *nada* group and other words in feminine gender.

Examples—Nadī, nagarī, kumārī, brāhmaṇī, taruṇī. kukkuṭī, itthī &ce.

By the rule—“Final vowel of *mātula* &ce becomes *āna* when the suffix *ī* is added” the final vowel of *mātula* &ce becomes *āna*. e.g. *matulānī* &ce.

When the suffix *ī* is added to other words (*anadādi*) we get——sakhī, hatthī. (1)

४ । भवतो भोतो । २ । ४ । ३२

ईद्वि भवन्तस्स भोती होति—भोती । “णव, णिक, णेय्य, ण, न्तूहीति” ई ।—मानवी, नाविकी, वेनतेय्यी, गोतमी ।

“नुस्स तमीकारे”ति नुस्सतो वा—गुणवती, गुणवन्ती, धितिमती, धितिमन्ती । नस्स नु व्यपदेसो—महती, महन्ती ।

4. Bhavato bhoto.

Imhi bhavantassa bhoto hoti——bhotī.

“Nava, ṇika, ṇeyya, ṇa, ntūhīti” ī——mānavī, nāvikī venateyyī, gotamī.

“Ntussa tamīkāre”ti ntussa to vā—guṇavatī guṇavantī ; dhitimatī, dhitimantī. Ntassa ntu byapadeso—mahatī, mahantī.

(1) Singhalese grammarians now have corrected it as *hatti* as there is no meaning of *hatthī*.

4. Bhavanta becomes bhotā.

When the suffix *ī* is added bhavanta becomes bhotā—bhotī.

By the rule “ṇava, ṇika, ṇeyya, ṇa, ntūhi” the suffix *ī* is to be added to the words formed by adding the suffixes ṇava, ṇika &c :—Mānavī, nāvikī, venāteyyī, gotamī.

When the suffix *ī* follows *ntu* optionally becomes *ta* by the rule “Ntussa tamikāre” :—gunavatī, gunavantī ; dhitimatī, dhitimantī.

Treating *nta* as *ntu* we get mahatī, and mahantī.

५ । पति भिक्षुराजोकारन्तेहि इनी । २ । ४ । ३०

पत्यादीहि ईकारन्तेहि च इत्थियं इनी होति ।

“पतिस्त्रिनीह्वि”ति पत्यन्तस्म्य अत्ते—सरलोपादी तुकारेण लोपाभावी ।

“वा परो असरूपा”ति इलोपो दीघो च । गहपतानी, भिक्षुनी, राजिनी, मेधाविनी, तपस्विनी, धम्मचारिणी, भयदस्त्राविनी, भुत्ताविनीत्यादि ।

5. Pati bhikkhu rājīkārantehi inī.

Patyādīhi ikārantehi ca itthiyam inī hoti.

“Patissinimhī”ti patyantassa atte—saralopādo, tukārena lopābhavo.

“Vāparo asarūpā”ti ilopo dīgho ca—Gahapatānī. Bhikkhunī, rājīnī, medhāvinī, tapassinī, dhammacārinī, bhayadassāvinī, bhuttāvinītyādi.

- 5. The suffix *inī* is added to pati, bhikkhu, rājā and the stems ending in *ī*.

The suffix *inī* is added to *pati* &ce, and to the stems ending in *ī* to form feminine gender.

By the rule “*Patissinīmhi*” (i of *pati* in *inī*) the final vowel of *pati* becomes *a*. Then by the force of *tu* in the rule “*Saralopomādesa* &ce,” there is no elision.

By the rule “*Vā paro asarūpā*” the last vowel, that is, the first vowel of *inī* is elided and the first vowel, that is, the final vowel of *pata* is lengthened.

Then we get *gahapatānī*. *Bhikkhunī*, *rājīnī*, *medhāvinī*, *tapassinī*, *dhammacāriṇī*, *bhayadassāvinī*, *bhuttāvinī* &ce are other instances.

End of Feminine Gender.

CHAPTER VIII.

नपुंसकलिङ्गा ।

NAPUṂSAKA LINGĀ

Neuter Gender.

चित्तं सि

नपुंसकेहि अतो निच्चं त्वेव

१ । सिं । २ । ४ । ८

अकारन्तेहि नपुंसकेहि सिच्चं निच्चं अं होति—चित्तं

Citta si.

Napuṁsakehi ato niccaṁ tveva.

1. Siṁ.

Akārantehi napuṁsakehi sissa niccaṁ aṁ hoti—
cittaṁ.

Citta + si.

The expression “After neuter stems ending in *a* always”
is to be added to the following rule.

1. Si becomes aṁ.

After neuter stems ending in *a* *si* always becomes aṁ.—
cittaṁ.

योनं नि नपुंसकेहित्वेव—

२। अतो निच्चं ।—२।४।८

अकारन्तेहि नपुंसकेहि योनं निच्चं नि होति । निष्ठा आ—चित्ता ; पक्खे—
योस्वादिना दीर्घे—चित्तानि ; गलोपे (ङ) चित्त, चित्ता, चित्तानि ; चित्तं, निष्ठा
ए—चित्ते, चित्तानि ; सैसं बुद्धोव ।

Yonam ni napuṃsakehityeva.

2. Ato niccam.

Akārantehi napuṃsakehi yonam niccam ni hoti. Nissa
ā—cittā ; pakkhe—yosvādinā dīghe—cittāni. Galope—
(he) citta, cittā, cittāni ; cittaṃ, nissa e—citte, cittāni,
Sesam Buddhova.

The expression “After neuter stems *yos* become *ni*” is
to be added to the following rule.

2. Always after a.

After neuter stems ending in *a* both the *yos* become *ni*
always.

Ni becoms ā—cittā. Otherwise by the rule “*yosu &ce*”
the final vowel is lengthened ; then we get cittāni.

When ‘ga’ (si) is elided we get in vocative-sing—
citta, cittā, plu—cittāni.

Accusative sing—cittaṃ. Accusative-plu. ni becomes
e—citte, cittāni.

In all other cases it is declined like Buddha. •

मनसि—मनं ।

Manasi—manam.

Mana + si = manam.

ना

वा त्वेव—

३ । मनोगणादितो स्मिन्नानमि आ ।—२ । ३ । २१

मनादितो स्मिन्नानं इ आ वा होन्ति ।

Nā.

Vā tveva.

3. Manogaṇādito sminnānamī ā.

Manādito sminnānamī i, ā, vā honti.

The third case-ending sing. nā

The word (vā) optionally is to be added to the following rule.

3. After mano group *smiñ* & *nā* become *i* and *ā* optionally.

After mano &ce the seventh case ending singular *smiñ* becomes *i* and the third case ending singular *nā* becomes *ā*.

४ । स सरे वागमो । २ । ३ । २४

विभत्यादिसे सरे परे मनादितो सागमो वा होति—मनसा ।

4. Sa sare vāgamo.

Vibhatyādese sare pare manādito sāgamo vā hoti—manasā.

4. There is an *optional* insertion of *s*, when a vowel follows.

The vowel of the case-ending substitute having followed, *s* is optionally inserted after *mana* etc.

५ । सस्य चो । २ । ३ । ३२

मनादितो सस्य चो होति—चसहेन स्यास्य आ च । मनसो । मनसा । मनसि ।
संसं चित्तं च ।

मनं सिरं उरं तेजं रजं ओजं वयं परं ।

यसं तपं वचं चेतं एवमादि मनोगणी ।

गुणवन्तु सि ।

‘अं नपुंसके’ति सिन्धि सविभक्तिश्च नुस्स अं—गुणवं ; नुस्सत्ते—गुणवन्तानि ; योतोञ्जं पुमेव ; एवं गच्छं ।

अट्ठि, वात्वेव—

योनं नि नपुंसकेहीति योनं नि वा । अट्ठीनि ; भक्ता यो लोपे अट्ठी ; तथा-
लपने ; अट्ठिं, अट्ठीनि, अट्ठी ; सेसं अगीव ।

दण्डिसि ; अघत्तारस्सी—दण्डि ; योतोञ्जं पुमेव ; आयु अट्ठीव ।

5. Sassa co.

Manādito sassa o hoti, casaddena smāssa ā ca—manaso.

Manasā ; manasi ; sesaṃ cittaṃ va.

Manam siraṃ uraṃ tejaṃ rajaṃ ojaṃ vayaṃ payaṃ
yasaṃ tapaṃ vacaṃ cetaṃ evamādi manogaṇo.
Gunavantu si.

‘Am napuṃsake’ti simhi savibhattissa ntussa am—
gunavaṃ ; ntussatte gunavantāni, yotoññaṃ—pumeva,
evaṃ gacchaṃ.

Aṭṭhi—vātveva.

‘Yonaṃ ni napuṃsakehī’ti yonaṃ ni vā—aṭṭhini.

5. Sa becomes o, etc.

After *mano*, etc, the case-ending *sa* is changed into *o*,
by the force of *etc*, the case-ending *smā* is changed
into *ā*.

Dative and genitive sing—*manaso* ; ablative sing—*manasā* ; locative sing—*manasi* ; the rest are like the stem *citta*. The stems *mana*, *sira*, *ura*, *teja*, *raja*, *oja*, *vaya*, *paya*, *yasa*, *tapa*, *vaca*, *ceta*, and the like, belong to the *mano*-group.

As to *guṇavantu + si*——

“There is a change into *añ*, in neuter” (vide *Kaccāyana*, 2-2-6).

The case-ending *si* having followed, the suffix *ntu* together with the case-ending is changed into *añ*. The nominative sing. is *guṇavañ*. The final vowel of *ntu* having been changed into *a*, we get the nominative plural form *guṇavantāni*. The remaining forms, with the exception of the accusative plural, are like those of the masculine stem. Thus is declined the stem *gaccha*.

As to the stem *atṭhi*——

Nami. sing.—*aṭṭhi*.

“In the neuter gender the case-ending *yo* becomes *ni*.” (vide *Kaccāyana*, 2-4-7).

The case-ending *yo* is *optionally* changed into *ni*.

The nominative plural is *atṭhīnī*.

The case-ending *yo* is elided after *jha* and the final vowel *i* is lengthened ; then we get the alternative form *atṭhī*. The vocative forms are identical. Accusative sing. is *atṭhiñ*, the plural forms are *atṭhīni*, *atṭhī*. The rest are like *aggi*.

As to *daṇḍī + si*——

The final vowel of the stem being other than *gha* (*ā*), is shortened ; thus we get the nominative sing. form *daṇḍi*. The remaining forms, with the exception of the nominative and accusative plural, are like those of the stem in masculine gender. The stem *āyu* is declined like *atṭhi*.

End of Neuter Gender.

CHAPTER IX.

पुमित्थिलिङ्गा ।

PUMITTHILINGĀ

Masculine and Feminine Genders.

पुमित्थिलिङ्गा घट कट यट्टि मुट्ठि सिन्धु रेणुप्पभुतयो, द्विपद चतुष्पदजाति-
वाचिनो च—यथा—घटी, ईप्पच्चये—घटी, एसो यट्ठि, एसा यट्ठो इत्यादि ।

द्विपदजातिवाचिनो यथा—खत्तियो, आप्पच्चये—खत्तिया ; समणी, इमिहि—
समणी इत्यादि ।

चतुष्पदजातिवाचिनो यथा—गजो, आ—गजा ; व्यग्घी, ईमिहि—व्यग्घी इत्यादि

Pumitthilingā ghaṭa kaṭa yaṭṭhi muṭṭhi sindhu reṇu-
ppabhutayo, dvipadacatuppadaajātivācino ca—yathā—
ghaṭo, ippaccaye—ghaṭī, eso yaṭṭhi, esā—yaṭṭhī iccādi.

Dvipadaajātivācino yathā—khattiyo, ā ppaccaye—kha-
tṭiyā ; samaṇo, imhi—samanī iccādi.

Catuppadaajātivācino yathā—gajo, ā—gajā ; vyaggho,
imhi—vyagghī iccādi.

The stems ghaṭa, kaṭa, yaṭṭhi, muṭṭhi, sindhu, reṇu, &c.,
the stems denoting bipeds and the stems denoting quadru-
pedes are declined like this or that type of masculine
and feminine stems according to the forms which they
assume in masculine and feminine genders, *e.g.*—

The masculine form of ghaṭa is ghaṭo (which is decli-
ned like *Buddha*), and by adding the suffix *ī*, we get
the feminine from ghaṭī (which is declined like *nadī*).

Eso yaṭṭhi (masculine), and esā yaṭṭhī (feminine) etc. etc.

The masculine form of khattiya is khattiyo, and by adding the suffix *ā*, we get the feminine form khattiyā. The masculine form of samaṇa is samaṇo, and by adding the suffix *ī*, we get the feminine form samaṇī. etc. etc.

The masculine form of gaja is gajo, and by adding the suffix *ā*, we get the feminine form gajā.

The masculine form of vyaggha is vyaggho, and by adding the suffix *ī*, we get the feminine form vyagghī.

पुमनपुंसक लिङ्गा—धम्म कम्म ब्रह्म कुसुम सङ्गम पदुम अस्सम विहार सरीर सुवण्ण वण्ण कङ्कापण भवन भुवन योव्वन भूसन आसन सयन ओदन आकास उपवास मास दिवस रस थल फल रट्ट अम्बु मध्वादयो ।

Pumanapuiṃsakaliṅgā—dhamma kamma brahma kusuma saṅgama paduma assama vihāra sarīra suvaṇṇa vaṇṇa kahāpaṇa bhavana bhuvana yobbana bhūsana āsana sayana odana ākāsa upavāsa māsa divasa rasa thala phala raṭṭha ambu madhvādayo.

The stems dhamma, kamma, brahma, kusuma, saṅgama, paduma, assama, vihāra, sarīra, suvaṇṇa, vaṇṇa, kahāpaṇa, bhavana, bhuvana, yobbana, bhūsana, āsana, sayana, odana, ākāsa, upavāsa, māsa, divasa, rasa, thala, phala, *raṭṭha, ambu, madhu, etc. are declined like this or that type of masculine or neuter stems, according to the forms which they assume in masculine and neuter genders.

इत्थिनपुंसकलिङ्गा नगरश्चिप्पमुखा ।

Itthīnapuṃsakaliṅgā nagaraaccippamukhā.

The stems nagara, acci etc are declined like this or that type of feminine or neuter stems according to the forms which they assume in feminine and neuter genders.

सब्बलिङ्गा—तट पुट पुर पत्त मण्डल कलसादयो ; नामीकता सब्बनामानि च, यथा—तटो, ईम्हि—तटो, तटमिच्चादि ।

Sabbaliṅgā—taṭa puṭa pura patta maṇḍala kalasādayo ; nāmīkatā sabbanāmāni ca, yathā—taṭo, īmhi—taṭī, taṭa-miccādi.

The stems taṭa, puṭa, pura, patta, maṇḍala, kalasa, etc, and all pronouns as they are treated as substantives are also declined in all genders, i.e. like this or that type of masculine, feminine or neuter stems, according to the form which they assume in the three genders, *e. g.*—

The masculine form of taṭa is taṭo ; by adding ī, we get the feminine form taṭī ; the neuter form is taṭaṃ etc.

नामीकता यथा—देवदत्तो, ञा—देवदत्ता, देवदत्तमिच्चादि ।

Nāmīkatā yathā—devadatto, ā—devadattā, devadatta-miccādi.

The masculine form of devadatta is devadatto ; by adding the suffix ā—devadattā ; the neuter form is devadattaṃ. etc. etc.

CHAPTER X.

सब्वनामानि ।

Sabbanāmāni.

PRONOUNS.

सब्व कतर कतम उभय इतर अञ्ज अञ्जतर अञ्जतम पुब्ब पर अपर दक्खिण उत्तर एक य त एत इम अमु किं तुम्ह अम्ह इति सब्वनामानि ।

Sabba katara katama ubhaya itara añña aññatara aññatama pubba para apara dakkhiṇa uttara eka ya ta eta ima amu kiṃ tumha amha iti sabbanāmāni.

Sabba, katara, katama, ubhaya, itara, añña, aññatara, aññatama, pubba, para, apara, dakkhiṇa, uttara, eka, ya, ta, eta, ima, amu, kiṃ, tumha, amha—these are the pronominal stems.

सब्बो बुद्धोव ।—अयं विसेसो,—योत्वेव ।

१ । सब्वनामकारते पठमो । २ । ३ । ४

सब्बादिनामकारतो परो पठमो यो एत्तं याति—सब्बे ।

“तयो नेव च सब्वनामेही”ति निसेधा स स्मा स्मिन्नं आय आ ए न हन्ति—सब्वस्स ।

Sabbo Buddhova.—Ayaṃ viseso, yo tveva.

1. Sabbanāmakārate paṭhamo.

Sabbādinamakārato paro paṭhamo yo ettaṃ yāti—sabbe.

“Tayo neva ca sabbanāmehi”ti nisedhā sa smā sminnaṃ āya ā e na honti—sabbassa.

The stem *sabba* is declined like *buddha*, but with the following difference. The expression “yo” is understood in—

1. “The first becomes *e* after pronominal *a*.

“The case-ending *yo* of the first case used after pronominal stems ending in *a* is changed into *e*.

The nominative plural form of *sabba* is *sabbe*.

By the rule “The three singular case-endings are not thus changed after pronominal stems ending in *a*” (vide Kaccāyana, 2-1-59) the three singular case-endings *sa*, *smā* and *smiṃ* do not become *āya*, *ā* and *e*, respectively after pronominal stems ending in *a*. The dative and genitive singular of *sabba* is *sabbassa*.

२। सब्बतो नं संसानं । २। ३। ८

सब्बादितो नं इच्चय्य संसानं होत्ति ।

2. Sabbato naṃ saṃsānaṃ.

Sabbādito naṃ iccassa saṃ sānaṃ honti.

2. After *sabba* etc, naṃ becomes saṃ and sānaṃ.

The case-ending *naṃ* used after the pronominal stems *sabba* etc is changed into saṃ and sānaṃ.

अकारो ए इत्वेव ।

३। सब्बनामानं नहि च । २। १। ५१

नहि सब्बादिनामकारय्य ए होत्ति । सब्बेसं सब्बेसानं

Akāro e itveva.

3. Sabbanāmānam namhi ca.

Namhi sabbādinamakārassa *e* hoti—sabbesaṃ, sabbesānam.

The expression “The final vowel *a* of the pronominal stems is changed into *e*” is understood in—

3. With regard to *nam* too after the pronominal stems.

When the case-ending *nam* follows, the final *a* of the pronominal stems *sabba*, etc. is changed into *e*.

The dative and genitive plural forms of *sabba* are *sabbesaṃ* and *sabbesānam*.

इत्थियं ञा—सब्बा, कञ्जाव—अयं विसेसी । वात्वेव ।

४ । घपतो स्मिं सानं संसा । २ । ३ । १८

घपसञ्जातो सब्बादितो स्मिं सानं सं सा वा होन्ति ।

Itthiyam ā—sabbā, kaññāva—ayaṃ viseso. Vātveva.

4. Ghapato smim sānam saṃsā.

Gha pa saññāto sabbādito smim sānam saṃ sā vā honti.

The feminine form of *sabba* is *sabbā* (*sabba* + *ā*) and it is declined like *kaññā* but with the following difference.

The expression “optionally” is understood in—

4. The case-endings *smim* and *sa* are changed into *saṃ* and *sā* after *gha* and *pa*.

After the pronominal stems ending in *gha* (*ā*) and *pa* (*i, ī*), the case-endings *smim* and *sa* are optionally changed into *saṃ* and *sā* respectively.

‘संसास्वेकवचनेसु चे’ति सागमो ।

५ । घो रस्सं २ । १ । १५

एकवचनसंसासु घोरसं याति—सब्बस्सा सब्बाय, सब्बासं सब्बासानं ; सब्बस्सं सब्बायं, सब्बासु ।

‘Saṁsāsvekakānesu ce’ti sāgamo.

5. Gho rassam.

Ekavācānasāṁsāsu ghorassam yāti,—Sabbassā, sab-
bāya, sabbāsam, sabbāsānam ; sabbassam, sabbāyam,
sabbāsu.

S is augmented “When the singular case-ending substi-
tutes *sam* and *sā* too follow” (vide Kaccāyana, 2-1-II).

5. The *gha* is shortened.

When the singular case-ending substitutes *sam* and *sā* follow, the final *ā* of feminine stems is shortened.

The dative and genitive singular forms of *sabba* are sabbassā, sabbāya, the plural forms are sabbāsam, sabbāsā-
nam.

The locative singular forms of *sabba* are sabbassam, and sabbāyam ; the plural form is sabbāsu.

६ । नेताहि सिमायया २ । ३ । २०

चपसञ्जाहि सब्वादोहि सिमो आयया न होन्ति ।

नपुंसके—सब्बं, सब्बानि ; एवं दुतिया । सब्वादयो नपुंसके ततियादिसुः सकसक-
पुससमा--एवं यसइत्ता ।

पुव्वपरापरेहि तु सिमो यदनुपपन्ना निपातना सिञ्जन्तीति अनित्यं ए वा—पुव्वे
पुव्वसिं इत्तादि ।

एकसद्दी संख्यातुल्यज्ञासहायसी वदा संख्यासी तदीकवचनी, चङ्गल सन्धवचनी च ।
वादीनमाकपनं भवि ।

6. Netāhi smimāyayā.

Ghapasaññāhi sabbādihi smino āyayā na honti.

Napumsake—Sabbāhi, sabbāni ; evaṃ dutiyā. Sabbā-
dayo napumsake tatiyādisu saka-saka pumasamā. Evaṃ
yasaddantā.

Pubbaparāparehi ta smino yadanupapannā nipātanā
sijjhantīti anitthiyam e vā. Pubbe pubbasmiṃ iccādi.

Ekasaddo saṃkhyā-tulyaṇṇāsaṃāyattho yadā saṃ-
khyattho tadekavacano, aññattha sablavacano ca.

Yādinamālapanaṃ natthi.

6. The case-ending *smim* does not become
āya and *yā* after these pronominal stems.

After the pronominal stems ending in *ga* and *pa*,
the case-ending *smim* does not become *āya* and *yā*.

The neuter forms of *sabba* in the nominative case
are *sabbāhi* (sing.) and *sabbāni* (plur.).

The accusative forms are identical with the nominative.

In the remaining cases, the neuter forms are similar
to the masculine. Thus the stem *ga* is declined.

As to *smim* used after *pubba*, *para*, and *apara*.—

“ Words of indeterminate character are formed anomalously ” (vide Kaccāyana, chapter, 5-48).

The case-ending *smith* after *pubba para* and *apara* is changed into *e* in masculine and neuter genders (lit. non-feminine gender).

Thus the locative singular forms of *pubba* are *pubbe*, *pubbasmiñ*, etc.

The stem *eka* may be used to mean number, something incomparable, a certain person or thing, and one who is without any companion.

When it means *number*, it is used only in the singular number, and when it means a certain person or thing, it is used in all the numbers.

The stems *ya*, etc. are not used in the vocative case.

तसि :

सिन्धि मं अनपुंसकश्चेतिव ।

७ । एतत्तसन्तो । २ । ३ । १४

सिन्धि अनपुंसकानं एत त इतिनिमं तकारश्च म हीति :—ही ।

Tasi

Simhi sañ anapuhakassetveva.

7. Etatesanto.

Simhi anapuhakānañ eta ta iccetesam takkassa sa
hoti.—So.

As to ta + si—

The expression “when *si* follows, *t* becomes *s* in non-neuter genders is understood in——

7. The *t* of *eta* and *ta* becomes *s*.

When *si* follows, the *t* of *eta* and *ta* is changed into *s* in non-neuter genders.

The masculine form of *ta* in nominative singular is *so*.

८ । तस्मवा नत्तं सब्बत्थ । २ । ३ । १५

तिलिङ्गेसु सब्बादितकारस्स नो वा होति । ने ते ; सेसं सब्बसमं, नत्तं व विसेसी।
इत्थियं सा ना नायो ता तायो इत्थादि ।

8. Tassa vā nattaṃ sabbattha.

Tiliṅgesu sabbāditakārassa no vā hoti. Ne, te ; sesaṃ sabbasamaṃ, nattaṃva viseso.

Itthiyaṃ sā, nā, nāyo, tā, tāyo iccādi.

8. There is an optional change of *t* of the pronominal stem *ta* into *n* in all genders.

In the three genders, the initial *t* of *ta* is optionally changed into *n*.

Thus the nominative plural forms are *ne*, *te*. The rest are like *sabba*, but with this difference that there is an optional form in *n*.

The feminine forms in the nominative case are *sā* (sing), *nā*, *nāyo*, *tā*, *tāyo* (plur.), etc.

वाल्वेव ।

८ । ततो सस्स स्साय । २ । १ । १४

ता एता इमाहि सस्स स्सायो वा ङीति ।

Vātveva.

9. Tato sassa ssāya.

Tā etā imāhi sassa ssāyo vā hoti.

The expression “optionally” is understood in——

9. After *tā*, *etā* and *imā*, *sā* becomes *ssāya*.

संसास्वेकवचनेसु इ इत्तेव ।

१० । तस्सा वा । २ । १ । १३

एकवचनसंसासु तासद्दस्स णा इत्तं वा याति । तिस्साय तिस्सा तस्सा ताय तामं
तासानं ; तिस्सं तस्सं तायं तासु ।

नपुंसके तं इत्थादि ।

एसो । सेसं सब्बसमं ; इत्थियं एसो ।

Sam sāsvekavacanesu i tveva.

10. Tassā vā.

Ekavacana saṁsāsu tā saddassa ā ittaṁ vā yāti. Ti-
ssāya, tissā, tassā, tāya, tāsam, tāsānaṁ ; tissam, tassam,
tāyam, tāsu.

Napuṁsake—taṁ iccādi.

Eso. Sesam sabbasamaṁ. Itthiyam esā.

The case-ending *sa* used after the pronominal stems *tā*,
etā and *imā* is optionally changed into *ssāya*.

The expression "The singular case-ending substitutes *saṁ* and *sā*, having followed, there is change into *i*" is understood in.—

10. The *ā* of *lā* optionally becomes *i*.

When the singular case-ending substitute *saṁ* and *sā* follow, the final vowel *ā* of the pronominal stem *lā* is optionally changed into *i*.

The dative and genitive forms of *lā* are *lissāya*, *lissā*, *lassā*, *tāya*, (sing.) ; *lāsaṁ*, *lāsānaṁ* (plu.)

The locative forms are *lissaṁ*, *lassaṁ*, *lāyaṁ* (sing.) ; *lāsu* (plur.)

The neuter forms of *lā* are *laṁ*, etc.

The nominative form of *esa* is *eso* ; the rest are like *sabba*.

The feminine form in the nominative case is *esā*.

समास्वेकवचनेषु इति ।

११ । एतिमासमि । २ । १ । १२

एकवचनेसमासु एतादृशानमन्तस्स इ होति ।

एतिस्माय एतिस्मा एताय एतासं एतासानं ; एतिस्सं एतस्सं एतायं एतासु, सेसं सम्भाव ।

नपुंसके एतं इति ।

Saṁsāsveka vacanesu itiveva.

11. Etimāsami.

Ekavacanasamāsasu etāimānamantassa i hoti. Etissāya, etissā, etāya, etāsam, etāsānam ; etissam, etassam, etāyam, etāsu, sesam sabbāva.

Napumsake—etam iccādi.

The expression “The singular case-ending substitutes having followed” is understood in——

11. The final vowel *ā* of *etā* and *imā* is changed into *i*.

The singular case-ending substitutes *sam* and *sā* having followed, the final vowel *ā* of the feminine stems *etā* and *imā* is changed into *i*.

The dative and genitive forms of *etā* are *etissāya*, *etissā*, *etāya* (sing.) ; *etāsam*, *etāsānam* (plur.)

The locative forms are *etissam*, *etassam*, *etāyam*, (sing.) ; *etāsu* (plur.). The rest are like *sabbā*.

The neuter forms are *etam* etc.

इमसि ।

‘अनपुंसकस्याथं सिम्ही’ति इमस्य अयं । सिलोपो अयं इमे ; इमं इमे ।

अनिमिनां हि चेति इमस्य अनो इमि च—अनेन, इमिना ।

सम्बन्धिमस्येवाति सुनंहिसु एवा—एहि इमेहि ।

Imasi.

‘Anapumsakassāyam simhi’ti imassa ayam.*

Silopo—ayam, ime ; imam, ime.

‘Animināmbhi ce’ti imassa ano imi ca—anena, iminā.

‘Sabbassimasse vā’ti sunamhisu e vā—ehi, imehi.

As to *ima* + *si*——

“The stem *ima* in the non-neuter gender is changed into *ayaṁ*, when *si* follows” (vide Kaccāyana, 2-3-12).

The stem *ima* is changed into *ayaṁ*.

The nominative forms of *ima* are *ayaṁ* (sing.) ; *ime* (plur.).

The accusative forms are *imaṁ* (sing.), *ime* (plur.).

“The stem *ima* is changed into *ana* and *imi* too, when *nā* follows” (vide Kaccāyana, 2-3-11).

The stem *ima* becomes *ana* and *imi*.

The instrumental forms are *anena*, *iminā* (sing.).

“The stem *ima* optionally becomes *e*” (vide Kaccāyana, 2-3-10).

The case-endings *su*, *nam* and *hi* having followed, the stem *ima* is optionally changed into *e*.

The instrumental plurals are *chi*, *imchi*.

वा स या स्मिं सं सा स्वतं त्वेव ।

१२ । इमसद्दस्स च । २ । ३ । ७८

स या स्मिं संसासु इमस्स अतं वा होति । अस्स इमस्स एसं एसानं इमेसं इमेसानं ; अस्मा इमन्हा इमस्मा एहि इमेहि ; अस्मिं इमन्हि इमस्मिं एसु इमेसु ।

Vā sa smā smiṁ saṁ sā svattaṁ tveva.

12. Imasaddassa ca.

Sa smā smiṁ saṁ sāsū imassa attāṁ vā hoti. Assa, imassa, esaṁ, esānaṁ, imesaṁ imesānaṁ ; asmā, imambhā,

imasmī, *ehi*, *imehi*; *asmiñ*, *imamhi*, *imasmim*, *esu*, *imesu*.

The expression "The case-endings *sa*, *smā* and *smiñ* and the case-ending-substitutes *sañ* and *sa* having followed there is an optional change into 'a' is understood in—

12. The stem *ima* too.

When *sa*, *smā*, *smiñ*, *sañ*, and *sā* follow, the stem *ima* is optionally changed into *a*.

The dative and genitive forms are *assa*, *imassa* (sing.); *esañ*, *esānañ*, *imesañ*, *imesānañ* (plur.).

The ablative forms are *asmā*, *imamhā*, *imasmā* (sing.); *ehi*, *imehi* (plur.).

The locative forms are *asmiñ*, *imamhi*, *imasmim* (sing.); *esu*, *imesu* (plur.).

अत्तपक्खे ।

‘नतिमेहि कताकारेही’ति स्मास्मिन्नं म्हाग्ही न सिज्झन्ते ।

इत्थियं—अयं, सिसं—एताव । संसास्वत्तं व विसिसी ।

Attapakkhe.

‘Natimehi katākārehī’ti smā sminnañ mḥā mḥī na sijhante.

Itthiyam—ayam, sesam etāva. Saṁsāsvattamva viseso.

As to the substituted form *a*——

“Such changes do not take place after the substituted form *a*” (vide Kaccāyana 2-1-49).

The case-endings *smā* and *smiñ* do not become *mhā* and *mhi* respectively after *a* the substituted form of *ta* and *imā*.

The feminine form of *imā* in the nominative case is *ayañ* ; the rest are like *etā*, but with this difference that *imā* is changed into *a* before the case-ending—substitutes *sañ* and *sā*.

नपुंसके ।

सविभत्तिस्स वात्तेव ।

‘इमस्मिदमंसिसु नपुंसके’ति इमस्स इदं वा ।

इदं इमं, इमे इमानि—एवं दुतिया ।

Napuñsake.

Savibhattissa vātveva.

‘Imassidamāñsisu napuñsake’ti imassa idañ vā.

Idañ, imañ, ime, imāni—evañ dutiyā.

As to the neuter forms——

The expression “Of the stem together with the case-ending optionally” is understood in—

“If *añ* and *si* follow, the stem *imañ* [together with the case-ending] is changed into *idañ* in neuter gender” (vide Kaccāyana, 2-2-10).

The stem *imañ* is optionally changed into *idañ*.
The nominative *idañ* *imañ* (sing.) ; *ime*, *imāñ* (plur.).

अमुसि ।

वा अनपुंसकस्य सिम्होत्वेव ।

‘अमुस्स मो सन्ति’ मस्स मो वा ।

सिलोपो—असु ।

‘सब्बतो को’ति सब्बनामतो कागमो ।

सोति ओ—अमुको, पक्खे—अमु, अमू, अमुयो । पुब्बेव योनं वोकारी न—
अमु अमू अमुयो—सेसं भिक्खूव । सव्वादिकारियाञ्चव ।

इत्थियं—असु, सेसं यागुसमं, विसेसोयं—अमुखा अमुया अमूसं अमुसानं ;
अमुखं अमुयं अमूसु ।

Amu + Si.

Vā anapum̐sakassa simhītveva.

‘Amussa mo santi’ massa so vā.

Silopo—asu.

‘Sabbato ko’ti sabbanāmato kāgamo.

Soti o—amuko, pakkhe—amu, amū, amuyo. Pubbeva
yonam̐ vokāro na—amum̐, amū, amuyo—sesam̐ bikkhūva.
Sabbādikāriyāññatra.

Itthiyam̐—asu, sesam̐ yāgu samam̐, visesoyam̐—amussā,
amuyā, amūsam̐, amūsānam̐ ; amussam̐, amuyam̐, amūsu.

As to amu + si—

The expression “optionally of the non-neuter stem,
when *si* follows” is understood in—

“The *m* of *amu* becomes *s*” (vide Kaccāyana, 2-3-13).

The *m* of *amu* is optionally changed into *s* when *si* of
masculine and feminine genders follows.

The case-ending *si* being elided, we get the nominative •
singular form *asu*.

“*Ka* is augmented to all pronominal instances” (vide Kaccāyana, 2-3-18).

There is an optional augmentation of *ka* to all pronominal stems.

“ *Si* becomes *o* ” (vide Kaccāyana, 2-1-53).

The case-ending *si* is changed into *o*.

Thus we get another form *amuko*.

The alternative forms are *amu* (Sing.); *amū*, *amuyo* (plur.).

Here the case-ending *yo* is not changed into *vo* as done before in the case of noun-stems.

The accusative forms are *amuṃ* (sing.); *amū*, *amuyo* (plur.); the rest are like *bhikkhu*, but with the exception of the peculiarities of pronominal declension.

The feminine forms of *amu* is *asu* ; the rest are like *yāgu*, but with the following difference.—

The dative and genitive forms are *amussā*, *amuyā* (sing.); *amūsaṃ*, *amūsānaṃ* (plur.)

The locative forms are *amussaṃ*, *amuyaṃ* (sing.); *amūsu* (plur.).

नपुंसके ।

सविभत्तिस्स अंसिसु नपुंसकेत्वेव । अमुस्सादुन्ति—अदुं, अदुं अमू अमुनिः
एवं दुतिया ।

‘सेसेसु चे’ति सञ्चत्ये किस्स को ।

को, का, कं, इत्तादि ; लिङ्गत्तये सञ्चसमी ।

Napuṃsake.

* Savibhattissa aṃsisu napuṃsaketveva. Amussāduntī
aduṃ,—aduṃ, amū, amūni.

Evam dutiyā.

‘Sesesu ce’ti sabbattha kissa ko.

ko, kā, kaṃ iccādi ; liṅgattaye sabbasamo.

As to the neuter forms——

The expression “Of the stem together with the case-ending in the neuter gender, when *am* and *si* follow” is understood in——

“*Amuṃ* becomes *aduṃ*” (vide Kaccāyana, 2-2-11).

The stem *amuṃ* is changed into *aduṃ*.

The nominative and accusative forms are *aduṃ* (sing.), *amū*, *amūni* (plur.).

“*Kiṃ* becomes *ka*, when other case-endings and suffixes too follow” (vide Kaccāyana, 2-4-19).

In all instances the stem *kiṃ* is changed into *ka*.

The Nominative forms are *ko* (Masculine sing.), *kā* (Feminine sing.), *kaṃ* (Neuter sing.) etc.

It is declined exactly like *sabba* in the three genders.

तुम्हसि अम्हसि ।

सविभत्तिस्स तुम्हाम्हानन्त्यधिकारी ।

१३ । त्वमहं सिम्हि च । २ । २ । २१

सिम्हि सविभत्तीनं तुम्हाम्हानं त्वं अहं होन्ति, चमद्देन तुम्हस्स तुवच्च ।

त्वं तुवं, अहं—घो—तुम्हे । ‘मयं घो’म्हि पठमेति अम्हस्स मयं होति—मयं

‘तं ममम्हो’ति अम्हि तं मं होन्ति ।

‘तवं ममंच नवा’ति अम्हि तवं ममंच नवा ।

‘तुम्हस्स तुवं त्वमम्हो’ति तुम्हस्स तुवं त्वच्च—तं तवं तुवं त्वं मं ममं ।

आकन्त्वेव ।

‘वा इव पठमी’ति दुतिथायोस्स आकं वा—तुम्हाकं तुम्हे अम्हाकं अम्हे ।

‘नाम्हि तथा मया’ति नाम्हि तथा मया होन्ति ।

‘तथा तयोऽनं तकारो त्वत्तं वा’ति तस्य त्वो वा ।—

त्वया तथा मया, तुम्हेहि अम्हेहि ।

‘तव मम सेति’ से तव मम होन्ति । ‘तुम्हं मम्हसे’ति से तुम्हं मम्हसे । ससन्ति सस्य अं वा ।

‘अम्हस्य मम’ सविभक्तिस्य से’ति—से अम्हस्य ममसे ।

तव तुम्हं तुम्हं मम मम्हं अम्हं ममं । ‘तुम्हाम्हेहि नमाक’न्ति नं वचनस्य आकं तुम्हाकं अम्हाकं । खानाव ।

‘तुम्हाम्हानं तयिमयी’ति स्मिन्निह तयि मयि होन्ति ; त्वे कते त्वयि तयि मयि तुम्हेसु अम्हेसु । लिङ्गत्तये समं ।

Tumhasi, amhasi.

Savibhattissa tumhāmbhākantyaadhikāro.

13. Tvamaham Simhi ca.

Simhi savibhahattīnaṁ tumhāmhānaṁ tvaṁ ahaṁ honti, ca saddena tumhassa tuvañca.

Tvaṁ, tuvaṁ, ahaṁ,—yo,—tumhe.

‘Mayaṁ, yomhi paṭhame’ti amhassa mayaṁ hoti—mayaṁ.

‘Taṁ mamamhī’ti amhi taṁ maṁ honti.

‘Tavaṁ mamañca navā’ti amhi tavaṁ mamañca navā.

‘Tumhassa tuvaṁ tvamamhī’ti tumhassa tuvaṁ tvañca—taṁ, tavaṁ, tuvaṁ, tvaṁ, maṁ, mamaṁ.

Ākantveva.

‘Vā yvappathāmo’ti dutiyāyossa ākaṁ vā—tumhākaṁ, tumhe, amhākaṁ, amhe.

‘Nāmhi tayā mayā’ti nāmhi tayā mayā honti.

‘Tayā tayīnaṁ takāro tvattaṁ vā’ti tassa tvo vā,—tvayā, tayā, mayā, tumhehi, amhehi.

‘Tava mama seti’ se tava mama honti.

‘Tuyhañ mayhañce’ti se tuyhañ mayhañca. Sassanti sassa añ vā.

Amhassa mamañ savibhattissa seti se amhassa ma-
mañca.

Tava, tuyhañ, tumhañ, mama, mayhañ, amhañ,
mamañ.

‘Tumbhāmhehi namākan’ti nañ vacanassa ākañ—tumbā-
kañ, amhākañ. Smā nāva.

Tumbhāmhañ tayi mayī’ti smimhi tayi mayi honti.
Tve kate tvayi, tayi, mayi, tumhesu, amhesu. Liṅgattaye
samañ.

As to amha + si, tumha + si.—

The expression “tumha and amha together with the
case-ending” is involved in the following suttas.—

13. Are changed into tvañ and ahañ *too*
when *si* follows.

When the case-ending *si* follows, the stems tumha and
amha together with the case-ending are changed into *tvañ*
and *ahañ* respectively.

By the force of *too*, *tumha* is also changed into *tuvam*.

The nominative forms of tumha are tvañ and tuvam
(sing.).

The nominative form of amha is ahañ (sing.).

The nominative plural of tumha is *tumhe*.

“If the first case-ending *yo* follows *amha* is changed
into *mayam* ” (vide Kaccāyana, 2-2-2).

The stem *amha* together with the case-ending becomes *mayam̐*.

“Tumha and amha become tam̐ and mam̐ respectively, when *am̐* follows” (vide-Kaccāyana, 2-2-24).

If the case-ending *am̐* follows, the stems *tumha* and *amha* together with the case-ending are changed into *tam* and *mam̐* respectively.

“Tumha and amha may or may not become tavam̐ and mamam̐ respectively” (vide Kaccāyana, 2-2-25).

If the case-ending *am̐* follows, the stems *tumha* and *amha* together with the case-ending may or may not be changed into *tavam̐* and *mamam̐* respectively.

“Tumha becomes tuvam̐ and tvam̐ when *am̐* follows” (vide Kaccāyana, 2-2-27).

The stem *tumha* together with the case-ending is changed into *tuvam̐* and *tvam̐*, when the case-ending *am̐* follows.

The accusative singular forms of *tumha* are *taṁ*, *tavam̐*, *tuvam̐* and *tvam̐*.

The accusative singular forms of *amha* are *maṁ* and *mamam̐*.

“*yo* of the 2nd case optionally changed into *ākaṁ*” (vide Kaccāyana, 2-3-2).

The ending *yo* of the 2nd case used after *tumha* and *amha* is optionally changed into *ākaṁ*.

The accusative forms of *tumha* are *tumhākaṁ* (sing.); *tumhe* (plur.). The accusative forms of *amha* are *amhākaṁ* (sing.); *amhe* (plur.).

“ If *nā* follows, *tumha* and *amha* become *tayā* and *mayā* respectively ” (vide Kaccāyana, 2-2-26).

When the case-ending *nā* follows, the stems *tumha* and *amha* together with the case-ending are changed into *tayā* and *mayā* respectively.

“ The *t* of *tayā* and *tayi* is optionally changed into *va*.

There is an optional change of *t* into *tva*.

The instrumental singular forms of *tumha* are *tvayā* and *tayā* ; the plural form is *tumhehi*.

The instrumental singular form of *amha* is *mayā* ; the plural form is *amhehi*.

“ If *sa* follows, *tumha* and *amha* become *tava* and *mama* respectively ” (vide Kaccāyana, 9-1-12).

When the case-ending *sa* follows, the stems *tumha* and *amha* together with the case-ending are changed into *tava* and *mama* respectively.

By the rule “ They become *tuyhaṁ* and *mayhaṁ* too ” (vide Kaccāyana, 1-2-13).

The stems *tumha* and *amha* together with the case-ending are also changed into *tuyhaṁ* and *mayhaṁ* respectively.

“ *Sa* becomes *ssa* ” (vide Kaccāyana, 2-3-3).

The case-ending *sa* is optionally changed into *ssa*.

“ *Amha* together with the case-ending becomes *mama* when *sa* follows ” (vide Kaccāyana, 2-2-1).

If the case-ending *sa* follows, the stem *amha* together with the case-ending is changed into *mamaṁ* too.

The dative and genitive singular forms of *tumha* are *tava*, *tuyhañ* ; of *amha* are *mama*, *mayhañ*, *amhañ*, *mamañ*.

“*Nam* used after *tumha* and *amha* becomes *ākañ*” (vide *Kaccāyana*, 2-3-1).

The case-ending *nam* is changed into *ākañ*.

The dative and genitive plural form of *tumha* is *tumhākam*, of *amha* is *amhākam*.

The ablative forms are identical with the instrumental.

“*Tumha* and *amha* become *tayi* and *mayi* respectively” (vide *Kaccāyana*, 2-2-20).

If the case-ending *smiñ* follows, the stems *tumha* and *amha* together with the case-ending are changed into *tayi* and *mayi* respectively.

The locative singular of *tumha* is *tayi* ; the plural is *tumhesu*.

The locative singular of *amha* is *mayi* ; the plural is *amhesu*. These two stems are the same in three genders.

नवात्वेव ।

१४ । पदतो दुतिया चतुर्थी छट्ठीसु वोनो । २ । २ । २८

अत्यञ्जीतका वणा पदं ; दुतिया चतुर्थी छट्ठी बहुवचनेसु परेसु पदस्मा परेसं सविभक्तीनं तुम्हाम्हानं वोनोकारा नवा होन्ति ।

रखतु वो, पस्यतु नो, ददाति वो, ददाहि नो, सहा वो, सत्या नो—नवाति किं ? एसी अम्हाकं सत्या ।

पदतोत्यधिकारी ।

* ‘तेमेकवचने’ति चतुर्थीछट्ठीकवचनेसु ते मे होन्ति—ददामि ते, ददाहि मे, इदं ते, अयं मे ।

‘नाम्ही’ति चन्दि निसेधो—पस्सिथ तं, अजिनि मं ।

‘वा ततिये चे’ति ततियेकवचने ते मे वा ह्येन्ति—कतं ते तथा वा, कतं मे मया वा ।

‘वहुवचनेसु वो नो’ति ततियावहुवचनेसु वोनो ह्येन्ति—वहुवचनेन पठमे योन्ति च—कसं वो, कतं नो—गामं वो गच्छेय्याथ, गामं नो गच्छेय्याम ।

Navātveva.

14. Padato dutiyā catutthī chaṭṭhīsu vo no.

Atthajjotakā vaṇṇā padam̐ ; dutiyā catutthī chaṭṭhī bahu vacanesu paresu padasmā paresam̐ savibhattīnam̐ tumhāmbhānam̐ vo no kārā navā honti. Rakkhatu vo, passatu no, dadāhi vo, dadāti no, saddhā vo, satthā no. Navāti kim̐ ? eso amhākam̐ satthā.

Padatotyadhikāro.

‘Temekavacane’ti catutthī chaṭṭhekavacanesu te me honti—dadāmi te, dadāhi me, idam̐ te, ayam̐ me.

‘Nāmhī’ti amhi nisedho—passetha tam̐, ajini mam̐.

‘Vā tatiye ce’ti tatiyekavacane te me vā honti—katam̐ te tayā vā katam̐ me mayā vā.

‘Bahuvacanesu vo no’ti tatiyā bahu vacanesu vo no honti—bahuvacanena pathame yomhi ca—katam̐ vo, katam̐ no, gāmam̐ vo gaccheyyātha, gāmam̐ no gaccheyyāma.

14. Tumha and amha used after pada (grammatical words) may or may not become respectively changed into *vo* and *no* in the 2nd, 4th and 6th cases.

The letters which convey some meaning are called *pada* or grammatical word. In the 2nd, 4th, and 6th cases, the stems *tumha* and *amha* together with the case-ending may or may not be changed into *vo* and *no* respectively, when used after a grammatical word.

(Accusative) *rakkhatu vo*—save you ; *passatu no*,—look at us ; (dative) ; *dadāti vo*,—he gives you ; *dadāhi no*,—give us ; (genitive), *saddhā vo*,—your faith ; *satthā no*,—our teacher.

Why *may or may not be* ? *Eso amhākaṃ satthā*, this man is our teacher.

The expression “ After grammatical words ” is involved in the following *sutta*.

“ *Tumha* and *amha* are respectively changed into *te* and *we* in the 4th and 6th cases in the singular number ” (vide *Kaccāyana*, 2-2-29).

In the 4th and 6th cases in the singular number, the stems *tumha* and *amha* together with the case-ending are respectively changed into *te* and *me* when used after a grammatical word.

Dadāmi te (dative)—I give you ; *dadāhi me*—give me ; *idaṃ te* (genitive)—this is yours ; *ayaṃ me*—that is mine.

“ Such change does not occur when *aṃ* follows ” (vide *Kaccāyana*, 2-2-30).

If the case-ending *aṃ* follows, *tumha* and *amha* are not respectively changed into *te* and *me*.

Passetha taṃ (accusative)—look at him ; ajini maṃ—defeated me.

“ There is an optional change into *te* and *me too*, when the third case-ending follows ” (vide Kaccāyana, 2-2-31).

If the singular ending of the third case follows, the stems *tumha* and *amha* together with the case-ending are optionally changed into *te* and *me*.

Kataṃ *te*, *tayā vā*,—done by you, kataṃ *me mayā vā*—done by me. (instrumental),

“ *Tumha* and *amha* are respectively changed into *vo* and *no*, when the plural ending of the third case follows ” (vide Kaccāyana, 2-2-33).

If the plural ending of the third case follows, the stems *tumha* and *amha* together with the case-ending are respectively changed into *vo* and *no*.

By the force of the word *plural*, it is to be understood that if the ending *yo* of the first case follows, *tumha* and *amha* are also changed into *vo* and *no*.

Kataṃ *vo* (nominative)—you have done ; kataṃ *no*—we have done ; gāmaṃ *vo gaccheyyātha*—you should go to the village ; gāmaṃ *no gaccheyyāmaḥ*—we should go to the village.

CHAPTER XI.

संख्या ।

SAMKHYĀ.

(Numeral.)

संख्या वुच्चते—एकसद्धो सब्बनामेषु वुत्तो । द्वादयो अट्ठारसन्ता बहुवचनन्ता ।
सविभत्तिस्स इत्थिपुमनपंसकसंख्यन्ति चाधिकारो ।
'योसु द्वित्रं दे चे'ति द्विस्स दे होति ।—दे, दे, द्वीभि द्वीहि ।

Samkhyā vuccate—eka saddo sabbanāmesu vutto.
Dvādayo aṭṭhārasantā bahuvacanantā.

Savibhattissa itthipumanapūṇsaka-saṅkhyanti cādhi-
kāro.

Yosu dvinnam dve ceti dvissa dve hoti,—dve, dve,
dvībhi, dvīhi.

The stem *eka* denoting *number* has been dealt with
in the declension of pronominal stems.

The numeral stems from *dve* (two) to *aṭṭhārasa*
(eighteen) are plurals.

The expression, “The masculine, feminine, and neuter
forms of numeral stems too, together with the case-ending”
is involved in the following sutta.

“If *yo* follows, *dvi* becomes *dve too*” (vide Kaccāyana
2-2-13).

If the case-ending *yo* follows, the numeral stem
together with the case-ending is changed into *dve*.

The nominative and accusative forms is *dve*; the
instrumental and ablative form is *dvībhi, dvīhi*.

१ । नोच द्वादितो नम्हि । २ । १ । १६

नम्हि द्वादितो नकारागमो होति—द्वित्रं द्वीसु—लिङ्गत्तये समं ।

1. No ca dvādito namhi.

Namhi dvādito nakārāgamo hoti—dvinnam dvīsu—liṅgattaye samam.

I. “When *nam* follows, *n* too is augmented to numeral stems *dvi*, etc.

If the case-ending *nam* follows, *n* is augmented in the declension of numeral stems *dvi*, etc.

The dative and genitive form is *dvinnam*, the locative form is *dvīsu*. The declension of *dvi* is the same in three genders.

२ । तिचतुन्नं तिस्सो चतस्सो तयो चत्तारो तीणि चत्तारि

२ । २ । १४

योसु इत्थीपुमनपंसकेसु सविभत्तीनं तिचतुन्नं तिस्सो चतस्सो आदयो होन्ति—

तयो ; तयो ; तीभि तीहि ; तिन्नं ।

‘इत्थमिच्छन्नं तीहि संख्याहो’ति तिसद्वतो नं इत्थस्स इत्थं इत्थन्नञ्च—तिष्णं तिष्णन्नं ; तीसु । इत्थियं—तिस्सो ; तिस्सो ; तीभि तीहि । नोचादो चकारेण नम्हि इत्थं आगमो वगन्ते—तिष्णन्नं, तीसु ; नपुंसके तीणि, तीणि तीभि तीहि ; चत्तारो ।

ओसरि चेतीह चकारेण योसु उस्स उरो ।

ततो योनमोतूतीह तुकारेण योनं ओ—चतुरो—एवं दुतिया । चतूभि चतूहि, चतुन्नं, चतुसु । इत्थियं—चतस्सो, चतस्सो, चतूभि, चतूहि ; पुन्वेव स्सं आगमो—यदादिना उस्स अत्तं—चतस्सन्नं ; चतुसु—नपुंसके चत्तारि, चत्तारि ।

‘पञ्चादीनमकारो’ति योसु सविभत्तिस्स पञ्चाद्यन्तस्स अत्तं—पच्च, पच्च ।

पञ्चादिनमत्तन्ति सुनंहिसु पञ्चाद्यन्त्यस्स अत्तं । एदीघानमपवादोयं—पच्चभि पच्चहि ; पच्चन्नं ; पच्चसु ; लिङ्गत्तये समं ।

एवं क सत अट्ठ नव दसादयो अट्ठारसन्ता—वीसत्यादयो आनवुतिया इत्थिलिङ्गे कवचनन्ता—वीसति रत्तीव । एवं तिसति—चत्तालीसं पञ्चासं सहेहि प्ररासं सव्वासं - विभत्तीनं सव्वासमादीतीह आदिसहेन लोपो । सट्ठि-वीसतीव, एवं सत्तति असौति नवुति । सतं नपंसकमेकवचनन्तं—एवं सहस्रादि, कोटि वीसतीव ।

रासिमेदितु सञ्चत्य बहुवचनस्य, यथा—इ वीसतियो वुडदन्ता, तिस्सो वीसतियो दिनघटिका, एवमञ्जव ।

एससो एतन्ति प्सिद्धि लोकस्स होति यत्थत्थेसु ।

धीपमनपुंसकानीत्युञ्जन्ते तानि मानि लोकेनात्था ।

2. Ticatunnam tisso catasso tayo cattāro tīni cattāri.

Yosu itthipumanapnūnsakesu savibhattīnaṃ ticatunnam tisso catasso ādayo honti,—tayo ; tayo ; tībhi tīhi, tinnam.

‘Innaminnannam tīhi samkhyāhī’ti tisaddato nam iccassa innam innannañca—tinnam, tinṇannam, tīsu ; itthiyam—tisso ; tisso ; tībhi tīhi. Nocādo cakārena namhi issam āgamo vaggante—tissannam ; tīsu ; napuṃsake tīni ; tīni ; tībhi. tīhi ; cattāro.

‘O sare ce’tiha cakārena yosu ussa uro.

Tato yonamotūtiha tukārena yonam o—cattāro—evam dutiyā ; catūbhi, catūhi ; catunnam ; catūsu ; itthiyam catasso, catusso ; catūbhi catūhi ; pubbeva ssaṃ āgamo ; yadādinā ussa attam—catassannam, catūsu ; napuṃsake cattāri ; cattāri.

• ‘Pañcādinamakāro’ti yosu savibhattissa pañcādyantassa attam—pañca, pañca.

‘Pañcādīnamattam’*ti* sunam̐hisu pañcādyantassa attam.
Edighānamapavādayam̐—pañcabhi pañcahi ; pañcannam̐ ;
pañcasu, liṅgattaye samam̐.

Evam̐ cha satta aṭṭha nava dasādayo aṭṭhārasantā.
Vīsatyādayo ānavutiyā iṭṭhiliṅgekavacanantā. Vīsati
rattiva- Evam̐ tiṃsati. Cattālīsam̐ paññāsam̐ saddehi
parāsam̐ sabbāsam̐ vibhattīnam̐ sabbāsamādotīha ādi
saddena lopo.

Saṭṭhi vīsatiya, evam̐ sattati asīti navuti. Sataṃ
napuṃsakamekavacanantam̐ ; evam̐ saḥassādi, Koṭi vīsa-
tīva.

Rāsibhedetu sabbattha bahuvacanampi, yathā—dve
vīsatiyo Buddhadantā, tisso vīsatiyo dinaghaṭṭikā eva-
maññatra.

Eseso etanti ppasiddhi lokassa hoti yatthatthesu

Thīpumanapumsakānītyuccante tānimāni lokenātthā.

2. *Ti* and *catu* become *tisso*, *catasso*, *tayo*,
cattāro, *tīṇi*, *cattāri*.

If the case-ending *yo* follows, the stems *ti* and *catu*
together with the case-ending are respectively changed
into *tisso* and *catasso* in the feminine gender ; *tayo*
and *cattāro* in the masculine ; *tīṇi* and *cattāri* in the
neuter.

The nominative and accusative form is *tayo*. •

The instrumental and ablative forms are *tībhi*, *tīhi*.

The dative and genitive form is *tinnaṁ*.

“*Nam* becomes *iṇṇaṁ*, *iṇṇannaṁ* when used after the numeral stem *ti*” (vide *Kaccāyana*, 2-1-36).

After the stem *ti*, the case-ending *naṁ* is changed into *iṇṇaṁ*, *iṇṇannaṁ* too.

Thus the alternative forms are *tiṇṇam*, and *tiṇṇannam*.

The locative form is *tīsu*.

The feminine forms of *ti* are *tisso* in the nominative and accusative ; *tībhi*, *tīhi* in the instrumental and ablative.

By the force of *too* in the sutta (vide *Kaccāyana*, 2-1-16) which is quoted above, *ssaṁ* is augmented, when the case-ending *naṁ* follows.

The *m* of *ssaṁ* being changed into *n* according to the sutta (vide *Kaccāyana*, 1-4-2), we get the dative and genitive form *tissannaṁ*.

The locative form is *tīsu*.

The neuter forms of *ti* and *tīpi* in the nominative and accusative ; *tīhi* in the instrumental and ablative.

The nominative form of *catu* is *cattāro*.

By the force of *too* in the sutta “*o* is changed into *ava* too, when a vowel follows” (vide *Kaccāyana*, 2-1-27), the vowel *u* of *catu* becomes *uro*, when the case-ending *yo* follows.

And by the force of *too* in the sutta “The case-ending *yo* is changed into *o* too after the final substitute *āra*” (vide Kaccāyana, 2-1-45), *yo* becomes *o*.

Thus we get the alternative form *caturō*.

The accusative forms are identical with the nominative.

The instrumental and ablative form is *catūhi*.

The dative and genitive form is *catunnaṃ*.

The locative form is *catūsu*.

The feminine forms are *catasso* in the nominative and accusative, *catūhi* in the instrumental and ablative.

ssa is augmented as before, the vowel *u* becomes *a* after the stems *ya*, etc:

Thus we get the dative and genitive forms *cata-ssannaṃ*.

The locative form is *catūsu*.

The neuter form is *cattāri* in the nominative and accusative.

“The final vowel of *pañca* becomes *a*” (vide Kaccāyana, 2-2-15).

If the case-ending *yo* follows, the final vowel of the numeral stem *pañca* together with the case-ending is changed into *a*.

The nominative and accusative form is *pañca*.

“The final vowel of *pañca* etc. becomes *a*” (vide Kaccāyana, 2-1-39).

If the case-endings *su*, *naṃ* and *hi* follow, the final vowel of the numeral stems *pañca* etc.

This is an exception to those cases in which the final vowels of stems are changed into *ā* and *e*, when the case-ending *yo*, *su*, *hi*, etc. follow.

The Instrumental and ablative form is *pañcabi*; the dative and genitive form is *pañcannaṃ*; the locative form is *pañcasu*.

The declension of *pañca* is the same in three genders.

Thus the stems *cha*, *satta*, *aṭṭha*, *nava*, *dasa*, etc. up to *aṭṭhārasa* are declined in this way.

The stems from *vīsati* to *navuti* are feminine genders and singular numbers.

Vīsati is declined like *ratti*.

Thus the stem *tiṃsati* is declined.

All the case-endings used after the stems *cattāḷisa* and *paññāsa* are elided by the word 'etc.' in the sutta "All the case-endings used after *āvuso*, prepositions and conjunctions etc. are elided" (vide *Kaccāyana*, 2-4-11).

The stem *saṭṭhi* is declined like *vīsati*.

Thus are declined the stems *sattati*, *asīti* and *navuti*.

The stem *sata* is neuter and singular.

Such is the case with *sahassa* etc.

The stem *koṭi* is declined like *vīsati*.

The stem *vīsati*, is also used in the plural number in all instances, when they are differentiated by some other number, e. g.

Dve-vīsatiyo *Buddhadantā* (twice twenty (40) Buddha's teeth), *tisso vīsatiyo* *dinaghaṭikā* (thrice twenty hours of a day).

Such is the case with other stems.

In which sense the nominal bases *esū*, *eso*, and *etaṃ* are used by people, in that sense they are called masculine, feminine and neuter.

CHAPTER XII.

अलिङ्गा ।

A L I Ū Ṃ Ā.

NON-GENDERS.

अलिङ्गा वुचन्ते ।

१ । क्वचि तो पञ्चम्यत्ये । २ । ५ । २

लिङ्गतो पञ्चम्यथे क्वचि तोपञ्चत्यो होति ।

“त्वादयो विभक्तिसञ्ज्ञा”ति तोपभूति दान्यन्तानं विभक्तिसञ्ज्ञा—तस्मा तदन्तानाम्पि विभक्त्यन्तत्वा पदत्तं सिद्ध्यन्ति, न पुन विभक्ति ।

चोरस्मा चोरतो, एवं पितितो मातितो—एव “पितादीनमसिम्हि”त्यवा-
सिम्हिग्राहणेन तोम्हि पितादीनं उच्यते ।

Aliṅgā vuccante.

1. Kvaci to pañcamyatthe.

Liṅgato pañcamyatthe kvaci to paccayo hoti. “Tvādayo vibhatti saññā”ti toppabhuti dānyantānaṃ vibhattisaññā. Tasmā tadantānampi vibhattiyantā padattaṃ siddhanti, na puna vibhatti.

Corasmā corato ; evaṃ pitito mātito, ettha pitādinama-
simhityatrāsimhiggahaṇena tomhi pitādinam ussa i.

The aliṅgās or the stems having no genders are now described.

1. Sometimes ‘to’ is used for the fifth case-
endings.

The suffix 'to' is sometimes used in the place of the fifth case-endings. The suffixes 'to etc' are sometimes reckoned as case-endings. Therefore, the stems followed by the suffixes 'to etc' generally become words as they are case-endings. Hence no more case-endings are required.

E. g. cora + smā = corasmā ; but if in the place of smā the suffix 'to' is added then it becomes 'corato'.

The final 'u' of pitu etc. becomes 'e' in case-endings other than 'si'. By the expression "other than si" when the suffix 'to' is added u of pitu becomes 'i' as we find in the examples of pitito and mātito.

२३ । इमस्मिन्त्यन्दानिहतोधिषु च ।—२ । ४ । २५

यं आदिषु परेषु इमस्य इ होति—इतो ।

“सम्बन्धेतस्यकारो वा” ति तोयेस्वेतस्य अत्तं वा—अतो एत्तो, पक्वे—सरलोपा-
दिना अकारलोपी ।

“वतोयेसुचे” ति किञ्च कु—कुतो ।

“कचितो” ति सुत्तविधाकरणेन सत्तम्यत्ये च तो होति—आदिभिं आदितो ।

“वय सत्तमिया सम्बन्धनामिहो” ति सत्तम्यत्ये वय पचया होन्ति—सम्बन्धिं सम्बन्ध
सम्बन्ध—दिनं ; एवं अय अत्य एत्य ।

“ये निधं” ति पुञ्जे एतस्य अ—कुच कुत्य ।

“सेसेसु चे” ति कादिसे—कत्य ।

“किञ्चा वो चे” ति वयश्चयो ।

“किञ्च कुवे चे” ति को—ककाराकारलोपी—क ।

“हिं हिं हिचनं” ति किञ्चा हिं आदि पचया ।

“कुहिं हिंसुचे” ति किञ्च कु चकारेण हिचनं दाचनं सु च—कुहिं कुहिं
कुहिचनं ।

“तम्हा चे” ति हिं इ—तहिं तइं ।

“यतो हिं” ति हिं—यहिं ।

“इमस्मा इधा चे” ति इधा—इइ इध ।

“सम्बतो धि” ति धि—सम्बधि ।

कालि त्यधिकारी—

“किं सम्बञ्जे कयकुहि दादाचनं” ति किं आदितो दादाचनञ्च—कस्मिं कालि,
कदा, कुदाचनं ।

“सम्बस्स सो दान्हि वा” ति सम्बस्स सो वा । सदा सम्बदा ।

“तम्हा दानि चे” ति दानि दाच—तदानि, तदा ।

यदादिना इमसद्वा समानापरेहि च यथासंख्यं ज्ज ज्जु प्यसया इमसमानानं
असा च—अज्ज सज्ज अपरज्जु ।

“इमस्मा रहिधुनादानिचे” ति रह्यादि प्यसया ।

“एत रहिम्ही” ति इमस्स एतो—एतरहि ।

“अधुनाहि चे” ति इमस्स अ—अधुना, इदानि ।

लोपं लेव—

2. Imassitthandānihatodhesu ca.

Thaṃ ādisu paresu imassa i hoti—ito.

‘Sabbassetassakāro vā’ti tothesvetassa attaṃ vā—ato,
etto ; pakkhe—Saralopādinā akāralopo.

‘Tratodhesu ce’ti kissa ku—kuto.

‘Kvaci to’ti suddhavidhākaraṇena sattamyatthe ca to
hoti—ādisimā ādito.

‘Tratha sattamiyā sabbanāmehi’ti sattamyatthe tratha-
ppaccayā honti—sabbasmim, sabbatra, sabbattha,—dvittam.
Evaṃ atra, attha, ettha.

‘Tre niccan’ti pubbe etassa a—kuttra, kuttha.
Sesesu ceti kādese—kattha.

‘Kismā voce’ti vappaccāyo.

‘Kissa ka ve ce’ti ko—kakārākūralopo—kva.

‘Hiṃ haṃ hiñcanan’ti kismā hiṃ ādippaccayā.

‘Ku hiṃ haṃsu ce’ti kissa ku, cakārena hiñcananṃ, dācananṃ su ca—kuhiṃ, kuhaṃ, kuhiñcananṃ.

‘Tambā ce’ti hiṃ haṃ—tahiṃ, tahaṃ.

‘Yato hiṃ’ ti hiṃ—yahinṃ.

‘Imasmā hadhā ce’ti hadhā—iha, idha.

‘Sobbato dhī’ti dhi—sabbadhi.

Kāletyadhikāro.

‘Kiṃ sabbaññekayakūhi dā dācananṃ’ti kiṃ ādito dā dācananīca—kasmim kāle kadā, kudācananṃ.

‘Sobbassa so dāmi vā’ti sabbassa so vā—sadā, sabbadā.

‘Tambā dāni ce’ti dāni dāca—tadāni tadā.

Yadādinā imasaddā samānāparehica yathāsaṅkhyanṃ jja jjupaccayā ima samānānanṃ asā ca—ajja, sajju, aparajju.

‘Imasmā rahidhunādāni ce’ti rayhādippaccayā.

‘Eta rahimhi’ti imassa eto—etarahi.

‘Adhunāmi ce’ti imassa a—adhunā, idāni.

2. The stem ‘ima’ becomes i when follewed by thanṃ, dāni, ha, to, dha etc.

When thanṃ etc. follow the stem ima becomes i—
ima + to = ito.

The whole of eta becomes akāra optionally, when followed by the suffixes to and tha e. g. eta + to = ato, etto. On the other hand, by the rule, elision of sara etc. akāra is elided.

By the rule “when tra, to, tha etc. follow” ki becomes ku e.g. ki + to = kuto.

By the expression ‘sometimes to (kvaci to)’ the rule has been divided into two parts. Therefore ‘to’ is used for the seventh case-endings too. e.g. ādi + smiñ = ādismiñ, ādi + to = ādito.

The suffixes ‘tra’ and ‘tha’ are added to pronouns for the 7th case-endings.

By this rule, the suffixes tra and tha are added in the place of 7th case-endings. e.g. Sabba + smiñ = sabbasmiñ ; sabba + tra = sabbatra, sabba + tha = sabbattha. In the last instance ‘tha’ has been doubled.

Thus eta + tra = atra ; eta + tha = attha.

“When tra follows always” by this rule, the initial vowel of eta becomes a e.g. kutra, kuttha.

In other suffixes by the rule “Sesesu ce”, when k is augmented we get kattha.

From the rule “va is optionally added to ki” we get the suffix ‘va’.

By the rule, “ki optionally becomes ka when followed by va” we get ka—kva. “a of ‘ka’ is elided as we find in ‘kva’”. By the rule “Hiñ, hañ, hiñcanam the suffixes hiñ etc. are added to the stem ki.”

By the rule, “kuhiñ, hañ ca”, the stem ki becomes ku and by the force of ca, we get the suffixes hiñcanam and dācanam too e.g. kuhiñ (ku + hiñ), kuhañ, (ku + hañ), kuhiñcanam (ku + hiñcanam).

By the rule “tamhā ca” (after ‘ta’ too) after the stem “ta too” the suffixes hiṁ and haṁ are added to ‘ta’ then we get ‘tahiṁ’ and ‘tahaṁ’.

The suffix ‘hiṁ’ is added to ya. e.g. Yahim

The suffixes ha and da too are added to the stem ‘ima’ e.g. iha and idha.

The suffix dhi is added to the stem sabba e. g. sabbadhi.

The term ‘kāle’ (in time) is to be added to the following rule—

The suffixes dā and dānaṁ are added to the words kiṁ, sabba, añña, eka, ya and ku in order to denote time e.g. kadā and kudācanaṁ.

When the suffix ‘da’ follows, the stem ‘sabba’ optionally becomes ‘sa’. By this rule, the stem sabba becomes sa e.g. sadā, sabbadā’.

The suffix ‘dāni’ is added to the stem ‘ta too’. By the force of ‘ta too’ we get the suffix da e.g. tadāni, tadā.

By the expression yadā etc. the suffixes jja and jju are added respectively to *ima*, *samāna* and *apara*. *Ima* and *samāna* become *a* and *sa* too respectively e.g. *ajja* (*ima* + *jja*) *sajju* (*samāna* + *jju*) and *aparajju* (*apara* + *jju*).

From the rule “rahi, dhunā, dāni etc. are added to the stem ‘ima’ we get the suffixes rahi etc.

When the suffix rahi is added, *ima* becomes *eta* e.g. *etarahi*.

When *dhunā* follows ‘ima’ becomes *a*.—*adhunā*, *idāni*.

लोपन्तेव ।

३ । सञ्वासमावुसोपसगनिपातादीहि च । २ । ४ । ११

एतेहि परा सञ्वा विभत्तो लुप्यन्ते—त्वं आबुसो, तुम्हे आउसो ।

उपसगनिपाता वुञ्चन्ते ।

प परा नि नो उ दु सं वि अब अनु परि अधि अभि पति सु आ
अति अपि अप उप एते विसत्युपसगा ।

च न व वा मा हि धि चि कु तु नु चे रे हे खे वे वो खो नो
तो यं नं तं किं । इन्द किर एव कीव याव ताव वत वथ अथ अद्ग ईध
तग्घ आम नाम नुन पुन पन आह सह सुसा सका लम्भा हेडा आरा
दुरा दिवा नवा विना नाना अडा मुडा मिच्छा पच्छा आवि सक्खि सच्चि
सच्छि रहि यदि इति कित्ति अत्थि सोत्थि खलु ननु किमु अण्णु यग्घि सब्बे
हवे सुवे सुवो अरे पुरे नमो तिरो अधो अथो अहो रहो होय्यो भीय्यो
अन्तो पातो सुदं कल्लं एवं धुवं अलं हलं सयं साय समं सामं कामं पारं
ओरं चिरं दुरं अहं सहं उच्चं नीचं सकिं सद्धिं । अथवा अन्तरा आरका
वाहिरा वहिडा यावता तावता समन्ता सामन्ता आमन्ता सम्मुख्वा चरहि तरहि सम्पति
आयति उपरि यावदे तावदे तिरियं सनिकं ससकं । एतरहि एत्तावता पर-
मुख्वा कितावता अञ्जदत्थु सेय्यथीदं अर्प वनाम । भीय्योसोमत्ताय—इशादयो
निपाता ।

सदिसा. ये तिलिङ्गेषु सञ्वासु च विभत्तीसु ।

वचनेसु च सञ्चेषु ते निपाताति कित्तिता ॥

यथा—उच्चं रुक्खो लता घरं वा ।

उच्चं रुक्खो हे रुक्ख रुक्ख रुक्खेन रुक्खस्स रुक्खस्मा रुक्खे वा इशादि ;
उच्चं रुक्खो रुक्खा वा इशादि ; एवं लता धरानि ।

उभयेसु विभत्तात्त क्रियदेसमयदिसागुण्ये हि ।

सञ्वापि यथायोगं विभत्तियो 'ञ्जेहि तु ष्ठमा ।

तं यथा—अधि अन्तो सहेहि सत्तमी, सयं सद्दा ततिया द्दही च, नमो सद्दा
पठसा दुतिया च, पारं सद्दा सत्तमी, दिवा सद्दा पठमा दुतिया सत्तमी च, हेडा
सद्दा सत्तमी, उच्चं सद्दा सञ्वापि, पसद्दा च चसद्दा च पठमा, हे सद्दा आलपने
पठसा, तथाञ्जेहिपि ।

उपसग्गा सम्भे पि सङ्गत्तरेण सह पयुञ्जन्ते, निपाता तु केवि विमुम्पि, यथा—
पहारो पहरति, सा च, सो च, भासति वा, करोति वा, सोल्लिखादि ।

एकेफल्लिङ्गं द्विलिङ्गं तिलिङ्गं चाप्यल्लिङ्गकं ।

चतुश्चेति नामं नामं नमत्यत्यं ति कित्तिंतं ।

Lopanteva.

3. Sabbāsamāvusopasagganipātādīhi ca.

Etehi parā sabbā vibhattī lupyante—tvaṃ āvuso, tumhe āvuso.

Upasagganipātā vuccante.

Pa parā ni nī u du saṃ vi ava anu pari adhi abhi pati su ā ati api apa upa ete visatyupasaggā.

Ca na va vā mā hi dhi ci ku tu nu ce re he sve ve va kho no to yaṃ naṃ taṃ kiṃ. Handa kira eva kīva yāva tāva vata vatha atha aṅga iṅgha taggha āma nāma nūna puna pana āha saha musā sakkā labbhā heṭṭhā ārā durā divā navā vinā nānā addhā mudhā micchā pacchā āvi sakkhi sacce saccehi bahi yadi iti kinti atthi sotthi khalu nanu kimu assu yagghe sacce have suve suvo are pure namo tiro adho atho aho raho hiyyo bhīyyo anto pāto sudam kalam evam dhuvaṃ alam halam sayam sāyam samam, samam kāmam pāram oram ciram huram aham saham uccam nīcam sakim saddhim. Athavā antarā ārakā bāhirā bahiddhā yāvata tāvata samantā sāmanta āmantā sammukhā carahi tarahi sampati āyati upari yāvade tāvade tiriyaṃ sanikaṃ sasakkaṃ. Etarahi ettāvata param-mukhā kittāvata aññadatthu seyyathīdam appevanāma. Bhiyyosomattāya iccādayo nipātā.

Sadisā ye tiliṅgesu sabbāsu ca vibhattīsu.

Vacanesu ca sabbesu te nipātāti kittitā.

Yathā—uccaṁ rukho latā gharāṁ vā.

Uccaṁ rukkho he rukkha rukkhaṁ rukkheua rukkhassa rukkhasmā rukkhe vā iccādi. Uccaṁ rukkho rukkhā vā iccādi. Evaṁ latā gharāni.

Ubhayesu vibhattyatta kriyadesasamayadisāguṇatthehi.

Sabbāpi yathāyogaṁ vibhattiyoññehi tu ppaṭhamā.

Taṁ yathā—adhi anto saddehi sattamī, sayāṁ saddā tatiyā chaṭṭhica, namo saddā pathamā datiyā ca, pāraṁ saddā sattamī, divā saddā pathamā dutiyā sattamī ca, heṭṭhāsaddā sattamī, uccaṁ saddā sabbāpi, pasaddā ca ca saddā ca paṭhamā, he saddā ālapane paṭhamā. Tathāññehipi.

Upasaggā sabbepi saddantarena saha payujjante, nipātā tu keci visumpi. Yathā—pahāro paharati, sā ca, so ca, bhāsatī vā, karoti vā, sotthityādi.

Ekekaliṅgaṁ dviliṅgaṁ tiliṅgaṁ cāpyaliṅgikaṁ.

Catudheti nāmaṁ nāmaṁ namatyatthaṁ ti kittitaṁ.

The expression (lopani elision) is to be added to the following rules—

3. All the case-endings are elided after the words sama, āvusa and prefixes (upasargas) and indeclinables (nipātas).

After these all the case-endings are elided, e.g., tvaṁ āvuso, tumhe āvuso.

The prefixes and indeclinables are given below—

Pa, parā, ni, nî, u, du, saṁ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa,—these twenty are the upasargas or prefixes.

Ca, na, va, vā, mā, hi, dhi, ci, ku, tu, nu, ce, re, he, sve, ve, vo, kho, no, to, yaṁ, naṁ, taṁ, kiṁ.

Handa, kira, eva, kîva, yāva, tāva, vata, vatha, atha, aṅga, iṅgha, taggha, āma, nāma, nūna, puna, pana, āha, saha, musā, sakkā, labbhā, heṭṭhā. ārā, dūrā, divā, navā, vinā, nēnā, addhā, muddhā, micchā, pacchā, āvi, sakki, sacci, sacchi, bahi, yadi, iti, kinti, atthi, sotthi, khalu, nanu, kimu, assu, yagghe, sace, have, suve, suvo, are, pure, namo, tiro, adho, atho, aho, raho, hīyyo, bhīyyo, anto, pāto, sudam, kalam, evam, dhuvam, alam, halam, sayam, sāyam, samam, sāmam, kāmam, pāram, oram, ciram, huram, aham, saham, uccam, nīcam, sakim, saddhiṁ.

Athavā, antarā, ārakā, bāhirā, bahiddhā, yāvatā, tāvatā, samantā, sāmantā, āmantā, sammukhā, carahi, tarahi, sampati, āyati, upari, yāvade, tāvade, tiriyaṁ, sanikaṁ, sasakkaṁ.

Etarahi, ettāvatā, parammukhā, kittāvatā, aññadatthu, seyyathīdam, appevanāma. Bhīyyosomattāya etc are the indeclinables.

Those which are the same in all the genders, case-endings and numbers are called the indeclinables.

As to genders—

Uccam rukkho, uccam latā or uccam gharāni.

As to case-endings—

Uccam̐ rukkho, he rukkho, rukkham̐, rukkkena, rukak hasa, rukkhasmā, rukkhe etc.

As to numbers—

Uccam̐ rukkho, uccam̐ rukkḥā etc. Similar is the case with latā and gharam̐.

“The prefixes and indeclinables which express self, action, place, time, direction, and qualities take suitable case-endings and the rest of them take the 1st case ending.

Examples are:—any word followed by *adhi* and *anto* takes 7th case-ending, any word followed by *sayam̐* takes the third and the 5th case-endings, *namo* the first and the 2nd case-endings, *pāram̐* the seventh case-endings, *divā* the first, the second and the 7th case-endings, *hetṭha* the 7th case-ending, *uccam̐*, all the case-endings, *pa & ca*, the first case-ending : in vocative-case the first case ending is used, and so in the case of other indeclinables.

All the prefixes are used with other words but some of the indeclinables are used separately also, e.g., *pahāro*, *paharati*, *sā ca*, *so ca*, *bhāsati vā*, *korotivā*, *sotthi* etc.

The four kinds of nouns have been described having one, two, three and no genders.

End of Nouns.

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INDEX II.

Declension of words.

1. The words are divided into four classes. viz :—
noun, verb, preposition and the indeclinable,

2. Noun is again divided into four classes. viz :—
Nouns having (1) one gender, (2) two genders, (3) three genders and (4) no gender.

3. There are three genders :—Masculine Gender, (2) Feminine Gender, and (3) Neuter Gender.

4. There are two numbers—Singular and Plural.

5. Seven case endings :—First (paṭhamā), Second (dutiya), Third (tatiya), Fourth (catutthī), Fifth (pañcamī), Sixth (chaṭṭhī) and Seventh (sattamī).

For the case-endings see page 40.

Masculine stems ending in *a*.

Buddha *

Case endings.	Singular.	Plural.
(Nom	Buddho	Buddhā
Voc. (he)	Buddha, Buddhā	Buddhā
2nd (Acc)	Buddham	Buddhe
3rd (Inst)	Buddhena	{ Buddhehi Buddhebbhi
4th (Dat.)	Buddhassa	Buddhānaṃ
5th (Abl)	Buddhā Buddhambā Buddhasmā }	Buddhehi Buddhebbhi
6th (Gen.)	Buddhassa	Buddhānaṃ
7th (Loc)	Buddhe Buddhamhi Buddhasmim }	Buddhesu

Atta.

	Singular.	Plural.
1st.	Attā	Attāno
Voc. (he)	Atta, Attā	(he) Attāno
2nd. ...	Attānaṃ, Attam	Attāno
3rd. ...	Attena Attanā,	Attanehi, Attanebbhi,

* Stems declined like Buddha are:—sura, nara, uraga, asura, nāga, yakkha, gandhabba, kinnara, manussa, pisāca, peta, siha, mātaṅga, jaṅgama, turaṅga, varāha, byaggha, accha, kacchapa, taraccha, miga, assa, soṇa, purisa, āloka, loka, nilaya, anila, cāga, yoga, vāyāma, gāma, nigama, āgama, dhamma, kāma, saṅgha, ogha, ghosa, paṭiṅgha, āsava, kodha, lobha, sārambha, thambha, mada, māna, pamāda, makkha.

Punnāga, puga, panasa, āsana, campaka, amba, hintāla, tāla, vakula, ajjuna, kiṃsuka, mandāra, kunda, pucimanda, karañja, rukkha, mayura, sakuṇa, aṇḍaja, koṇica, haṃsa.

(7)

4th. ...	Attano	Attānañ
5th. ...	Attanā Attamhā Attasmā	Attanehi Attanebhi
6th. ...	Attano	Attānañ
7th. ...	Attani	Attanesu Attesu

Rāja.

	Singular.		Plural.
1st. ...	Rājā		Rājāno
Voc. (he)	Rāja, Rājā	(he)	Rājāno
2nd. ...	Rājānañ, Rājāñ	...	Rājāno
3rd. ...	Raññā, Rājena, }		Rājūhi, Rājūbhi, Rājehi, Rājabhi,
4th. ...	Rañño, Rājino }		Raññañ, Rājunañ, Rājānañ,
5th. ...	Raññā, Rājamhā, } Rājasmā,		Rājūhi, Rājūbhi, Rājehi, Rājabhi.
6th. ...	Rañño, Rājino, }		Raññañ, Rājunañ, Rājānañ.
7th. ...	Raññe, Rājini, }		Rājusu, Rājesu.

Guṇavanta. *

	Singular.		Plural.
1st. ...	Guṇavā,		Guṇavanto, Guṇavantā.
Voc. (he)	Guṇavañ, Guṇava, } Guṇavā.		" "
2nd. ...	Guṇavantāñ,		Guṇavante.
3rd. ...	Guṇavatā, } Guṇavantena,		Guṇavantehi. Guṇavantebhi.*

* Stems declined like guṇavanta are :—maghavā, kulavā, phalavā, yasavā, dhanavā, sutavā, bhagavā, himavā, valavā, sīlavā, paññavā &c.

4th. ...	Guṇavato, Guṇavantassa.	}	Guṇavataṃ, Guṇavantānaṃ.
5th. ...	Guṇavatā, Guṇavantambhā, Guṇavantasmā.	}	Guṇavantehi, Guṇavantebhi.
6th. ...	Guṇavato, Guṇavantassa.	}	Guṇavataṃ, Guṇavantānaṃ.
7th.	Guṇavati, Guṇavante, Guṇavantamhi, Guṇavantasmim.	}	Guṇavantessu.

*Gacchanta, **

	Singular.		Plural.
1st. ...	Gacchaṃ, Gacchanto.		Gacchanto, Gacchantā.
Voc.(he)	Gacchaṃ, Gaccha, Gacchā.	(he)	Gacchanto, Gacchantā.
2nd. ...	Gacchantam.		Gacchante.
3rd. ...	Gacchatā, Gacchantena.	}	Gacchantehi, Gacchantebhi.
4th. ...	Gacchato, Gacchantassa.	}	Gacchataṃ, Gacchantānaṃ.
5th. ...	Gacchatā, Gacchantambhā, Gacchantasmā.	}	Gacchantehi, Gacchantebhi.
6th. ...	Gacchato, Gacchantassa	}	Gacchataṃ. Gacchantānaṃ.
7th. ...	Gacchati, Gacchante, Gacchantamhi, Gacchantasmiṃ.	{	Gacchantesu.

* Stems declined like gacchanta are :—mahaṃ, caraṃ, titṭhaṃ, dadaṃ, bbuñjaṃ, suṇaṃ, pacāṃ, jayaṃ, jiraṃ, cavaṃ, miyaṃ, saraṃ, kubbaṃ, japaṃ, vajaṃ.

Masculine stems ending in *i*.

Aggi. *

	Singular.	Plural.
1st.	Aggi,	Aggī, Aggayo.
Voc; (he)	Aggi.	(he) Aggī, Aggayo.
2nd.	Aggim.	Aggī, Aggayo.
3rd.	Agginā	Aggīhi, Aggībhi.
4th.	Aggino, Aggissa.	Aggīnam.
5th.	Agginā, Aggimhā, } Aggismā.	Aggīhi. Aggībhi.
6th.	Aggino, Aggissa.	Aggīnam.
7th.	Aggimhi, Aggismim.	Aggīsu.

Ādi.

Ādi is declined like *aggi* with little difference in locative singular.

Loc. Sing.—ādim, ādo, ādimhi, ādismim.

Masculine stems ending in *i*.

Daṇḍi.

	Singular,	Plural.
1st.	Daṇḍi.	Daṇḍī, Daṇḍino.
Voc. (he)	Daṇḍi.	(he) „ „
2nd.	Daṇḍinaṃ, } Daṇḍim.	Daṇḍī, Daṇḍine, Daṇḍino.

* Stems declined like *aggi* are :—Joti, pāṇi, gaṇṭhi, muṭṭhi, kucchi, sāli, vīhi, vyādhī, bodhi, sandhi, rāsi, dīpi, isi, muni, maṇi, dhani, giri, ravi, kavi, kapi, asi, masi, nidhi, vidhi, ahi, kimi, pati, hari, ari, timi, kali, bali, añjali, atithi, samādhī, upadhi. &c.

3rd.	daṇḍinā.	Daṇḍīhi, Daṇḍībhi.
4th.	Daṇḍino, Daṇḍissa.	Daṇḍīnam.
5th.	Daṇḍinā, } Daṇḍimbhā, } Daṇḍismā. }	Daṇḍīhi. Daṇḍībhi.
6th.	Daṇḍino, Daṇḍissa.	Daṇḍīnam.
7th.	Daṇḍini, Daṇḍimhi, } Daṇḍismim. }	{ Daṇḍisu. Daṇḍīsu. *

Masculine stems ending in *u*.

Bhikkhu.

	Singular.	Plural.
1st.	Bhikkhu.	Bhikkhavo, Bhikkhū.
Voc. (he)	„	(he) „ „
2nd.	Bhikkhum.	„ „
3rd.	Bhikkhunā.	Bbikkhūhi, Bhikkhūbhi.
4th.	Bhikkhuno, } Bhikkhussa. }	Bhikkhūnam.

* The following words are declined like *daṇḍi* :—
Dhammī, saṃghī, ñāṇī, hatthī, pakkhī, chattī, mālī, yogī,
bhogī, kāmī, sāmī, dhajī, gaṇī, sasī, kuṭṭhī, jaṭī, yānī,
sukhī, sikhī, dantī, mantī, karī, kusalī, musalī, pāpakārī,
dhammavādī, dighajīvī.

Gāmanī, senānī and sudhī are declined like *daṇḍi*
except in the 7th. case ending. Forms in the 7th. case
ending of them respectively are :—

Gāmanimhi, } Gamaniṣmim.	Gāmanīsu.
Senānimhi, } Senāniṣmim.	Senānīsu.
Sudhimhi, } Sudhiṣmim.	Sudhīsu.

5th.	Bhikkhunā, Bhikkhumbā Bhikkhusmā.	}	Bhikkhūhi, Bhikkūbhi.		
6th.	Bhikkhuno. Bhikkhussa.			}	Bhikkhūnaṃ.
7th.	Bhikkhumhi, Bhikkhusmim				

Hetu.

1st.	Hetu.	Hetu, Hetavo, Hetuyo.
Voc. (he)	„ (he)	„ „ „
2nd.	Hetum.	Hetu, Hetavo, Hetuyo.

and the rest are like Bhikkhu.

Jantu.

1st.	Jantu	{	Jantu, Jantavo. Jantuno,
			Jantuyo.
Voc. (he)	Jantu. (he)		„ „
2nd.	Jantum.		„ „

and the rest are like Bhikkhu.

Satthu.

1st.	Satthā.	Satthāro.
Voc. (he)	Sattha, Satthā. (he)	Satthāro.
2nd.	Satthāraṃ.	Satthāre, Satthāro.
3rd.	Satthārā.	Satthārehi, Satthārebhi.
4th.	Satthu, Satthuno, } Satthussa. }	Satthārānaṃ. Satthānaṃ.
5th.	Satthārā.	Satthārehi, Satthārebhi.
6th.	Satthu, Satthuno, } Satthussa. }	Satthārānaṃ, Satthānaṃ.
7th.	Satthari.	Satthāresu.

Nattu, bhattu, vattu, netu, sotu, ũātu, jetu, chettu, •
bhetu, dātu, dhātu, boddhu, viññāpetu &c. are declined
like satthā.

Pitu.

1st.	Pitā,	Pitaro.
Voc. (he)	Pita—pitā,	(he) „
2nd.	Pitaram,	Pitare, Pitaro.
3rd.	Pitarā,	{ Pitarehi, Pitarebhi, Pitūhi, Pitūbhi.
4th.	Pitu, Pituno, Pitussa.	{ Pitarānam, Pitānam, Pitūnam.
5th.	like the	3rd.
6th.	like the	4th.
6th.	Pitari	Pitaresu, Pitūsu.

Bhātu and Pabhu are declined like Pitu.

Masculine stems ending *ū*.

Abhibhū.

1st.	Abhibhū,	Abhibhuvo, Abhibhū.
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The rest are like *bhikkhu*. Thus is declined *sabbāññū* with only difference in 1st. case ending plural—*sabbāññuno, sabbāññū*,

Masculine stem ending in *o*.

Go.

1st.	Go,	Gāvo, Gavo.
Voc. (he)	Go,	(he) „ „
2nd.	Gāvum, Gāvam, Gavam.	„ „
3rd.	Gāvena, Gavena,	Gohi, Gobhi.
4th.	Gāvassa, Gavassa,	{ Gavam, Gunnam, Gonam.

5th.	Gāvā, Gavā, Gāvambā, Gavambā, Gavasmā, Gavasmā,	} Gohi, Gobhi.
6th.	like the 4th.	
7th.	Gāve, Gave, Gāvamhi, Gavamhi, Gāvasmim̐, Gavasmim̐.	} Gāvesu, Gavesu, Gosu.

Feminine stems ending in ā.

Kaññā *

	Singular.		Plural.
1st.	Kaññā.		Kaññā, Kaññāyo.
Voc. (he)	Kaññe.	(he)	„ „
2nd.	Kaññam̐.		„ „
3rd.	Kaññāya.		Kaññāhi, Kaññābhi.
4th.	„		Kaññānam̐.
5th.	„		Kaññāhi, Kaññābhi..
6th.	„		Kaññānam̐.
7th.	„ Kaññāyam̐.		Kaññāsu.

* Stems declined like *Kaññā* are :—*Saddhā, medhā, paññā, vijjā, cintā, taṇhā, icchā, māyā, mettā, sikkhā, bhikkhā, gīvā, jivhā, vācā, chāyā, āsā, gaṅgā, nāvā, gāthā, senā, lekhā, sālā, mālā, velā, pūjā, pipāsā, vedanā, cetanā, pajā, devatā, godhā, parisā, sabhā, sephālikā, laṅkā, salākā, vālikā, sikhā, balākā, mandā, jarā, ajā, elakā, kokilā, assā, musikā, jaṭā, ghaṭā, jeṭṭhā, karuṇā, vanitā, latā, kathā, niddā, sudhā, rādhā, vāsanā, pabhā, sīmā, khamā, jāyā, khattiyā, surā, dolā, tulā, ṣālā, līlā, mekhalā, kalā, musā, disā, nāsā, juṇhā, guhā, vasudhā.*

Feminine stems ending in *i*.

Ratti *

1st.	Ratti.		Rattī, Rattiyo, Ratyo.
Voc. (he)	Ratti.	(he)	„ „ „
2nd.	Rattim		„ „ „
3rd.	Rattiyā, Ratyā.		Rattīhi, Rattībhi.
4th.	„ „		Rattīnam.
5th.	„ „		Rattīhi, Rattībhi.
6th.	„ „		Rattīnam.
7th.	„ „		Rattisu, Rattīsu.
	Rattiyam, Ratyam.		
	Rattim, Ratto.		

Feminine stems ending in *ī*.

Nadī.

	Singular.		Plural.
1st.	Nadī.		Nadī, Nadiyo.
Voc. (he)	Nadi.	(he)	„ „
2nd.	Nadiyam, Nadiṁ.		„ „
3rd.	Nadiyā.		Nadīhi, Nadībhi.
4th.	„		Nadīnam.
5th.	„		Nadīhi, Nadībhi.
6th.	„		Nadīnam.
7th.	„ Nadiyam.		Nadīsu.

* Stems declined like *ratti* are :—*Kitti*, *mutti*, *tithi*, *khanti*, *yanti*, *tanti*, *siddhi*, *suddhi*, *iddhi*, *buddhi*, *bodhi*, *bhumi*, *jāti*, *pīti*, *koṭi*, *diṭṭhi*, *tuṭṭhi*, *yaṭṭhi*, *pāli*, *āli*, *keli*.

Nagarī, kumārī, brāhmaṇī, taruṇī, kukkuṭī, itthī, mātulānī, sakhī, hatthī, bhotī, guṇavatī, guṇavantī, dhitimatī, dhitimantī, mahatī, mahantī, bhikkhunī, rājinī, medhāvinī, tapassinī, dhammacāriṇī, bhayadassāvinī, bhuttāvinī are declined like nadī.

Feminine stems ending in *u*.

Yāgu.

	Singular.	Plural.
1st.	Yāgu.	Yāgū, Yāguyo.
Voc. (he)	Yāgu.	” ”
2nd.	Yāguṃ.	” ”
3rd.	Yāguyā.	Yāguhi, Yāgubhi.
4th.	”	Yāgūnaṃ.
5th.	”	Yāgūhi, Yāgūbhi.
6th.	”	Yāgūnaṃ.
7th.	”	Yāgūsu, Yāgusu.

Mātu, dhitu, duhitu are declined like pitu.

Jambu is declined like nadī.

Neuter. — *Daṇḍī*.

	Singular.	Plural.
1st.	Daṇḍī	Daṇḍīni, Daṇḍi.
Voc.	”	” ”
2nd.	Daṇḍim.	” ”

The rest are declined like masculine daṇḍī.

Āyu is declined like atthī.

Examples of nouns having two genders

Masculine and feminine genders.

Mas	Fem.	Mas.	Fem.
Ghaṭo,	Ghaṭī,	Kaṭo,	Kaṭī,
Yatthi,	Yatthī.	Muṭṭhi,	Muṭṭhī,
Sindhu,	Sindhū.	Reṇu,	Reṇū.
Khattiyo,	Khattiyā,	Samaṇo,	Samaṇī.
Gajo,	Gajā.	Byaggho,	Byagghī.

Mas.	Neuter.
Dhammo,	Dhammaṃ
Kammo,	Kammaṃ.
Brahmā,	Brahmaṃ.
Kusumo,	Kusumaṃ.
Saṅgamo,	Saṅgamaṃ.
Padumo,	Padumaṃ.
Assamo,	Assamaṃ.
Vihāro,	Vihāraṃ.
Sariro,	Sariraṃ.
Savaṇṇo,	Savaṇṇaṃ.
Vanno,	Vaṇṇaṃ.
Kahāpaṇo,	Kahāpaṇaṃ.
Bhavano,	Bhavanaṃ.
Bhuvano,	Bhuvanaṃ.
Yobbano,	Yobbanam.
Bhusano,	Bhusanaṃ.
Āsano,	Āsanaṃ.
Sayano,	Sayanaṃ.
Odano,	Odanaṃ.
Ākāso,	Ākāsaṃ.
Upavāso,	Upavāsaṃ.
Māso,	Māsaṃ.
Divaso,	Divasaṃ.

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Mas.	Neuter.
Raso,	Rasañ.
Kalo,	Kalañ.
Phalo,	Phalañ.
Rattho,	Ratthañ.
Ambu,	Ambuñ.
Madhu,	Madhuñ.
Fem.	Neuter.
Nagari,	Nagarañ.
Acci,	Acci.

Examples of Nouns having three Genders.

Mas.	Fem.	Nut.
Taṭo,	Taṭī,	Taṭañ.
Puto,	Putī,	Putañ.
Puro,	Purī,	Purañ.
Patto,	Pattā,	Pattañ.
Maṇḍalo,	Maṇḍalī,	Maṇḍalañ.
Kalaso,	Kalasī,	Kalasañ.
Devadatto,	Devadattī,	Davadattañ.

PRONOUNS.

Sabba in Masculine Gender.

	Singular.	Plural.
1st.	Sabbo,	Sabbe.
Voc. (he)	Sabba,	(he) Sabbe.
2nd.	Sabbam,	Sabbe.
3rd.	Sabbena,	Sabbahi, Sabbebhi.
4th.	Sabbassa,	Sabbesam, Sabbesānam.

5th.	Sabbambā, } Sabbasmā, }	Sabbehi, Sabbebhi.
6th.	Sabbassa,	Sabbesaṃ, Sabbesaṇaṃ.
7th.	Sabbamhi, } Sabbasmim, }	Sabbesu.

Sabba in Feminine Gender.

	Singular.	Plural.
1st.	Sabbā,	Sabbā, Sabbāyo.
Voc. (he)	Sabbe, (he)	„ „
2nd.	Sabbam,	„ „
3rd.	Sabbāya,	Sabbāhi, Sabbābhi.
4th.	Sabbassā, Sabbāya,	Sabbāsaṃ, Sabbāsaṇaṃ.
5th.	Sabbāya,	Sabbāhi, Sabbābhi.
6th.	Sabbassā; Sabbāya,	Sabbāsaṃ, Sabbāsaṇaṃ.
7th.	Sabbassaṃ, } Sabbāyaṃ, }	Sabbāsu.

Sabba in Neuter Gender.

1st.	Sabbam,	Sabbāni.
Voc. (he)	Sabba, Sabbā,	(he) Sabbāni.
2nd.	Sabbam,	Sabbe, Sabbāni.

In other cases like Masculine Gender.

Katara, katama, ubhaya, itara, añña, aññatara and aññatama are declined like sabba.

Pubba in Masculine gender.

1st.	Pubbo,	Pubbe, Pubbā.
Voc. (he)	Pubba, Pubbā,	(he) Pubbe, Pubbā.

2nd.	Pubbaṃ,	Pubbe.
3rd.	Pubbena,	Pubbehi, Pubbebhi.
4th.	Pubbassa,	Pubhesaṃ, Pubhesānaṃ.
5th.	Pubbā, Pubbamhā, } Pubbasma.	Pubbehi, Pubbebhi.
6th.	Pubbassa,	Pubbesaṃ, Pubbesānaṃ.
7th.	Pubbe, Pubbamhi, } Pubbasmiṃ.	Pubbesu.

Pubba in Feminine Gender.

1st.	Pubbā,	Pubbā, Pubbāyo.
Voc. (he)	Pubbe,	(he) Pubbā, Pubbāyo.
2nd.	Pubbaṃ,	Pubbā, Pubbāyo.
2rd.	Pubbāya,	Pubbāhi, Pubbābhi.
4th.	Pubbassā, } Pubbāya, }	Pubbāsaṃ, Pubbāsānaṃ.
5th.	Pubbāya,	Pubbāhi, Pubbābhi.
6th.	like the 4th.	
7th.	Pubbassaṃ, } Pubbāya, }	Pubbāsu.

Pubba in Neuter Gender.

1st.	Pubbaṃ	Pubbā, Pubbāni.
Voc. (he)	Pubba,	(he) „ „
2nd.	Pubbaṃ,	Pubbāni.

Para, apara, dakkhiṇa, utara, and adhara are declined like Pubba.

Masculine—*ya*.

1st.	Yo,	Ye.
2nd.	Yaṃ,	Ye.
3rd.	Yena,	Yehi, Yebhi.
4th.	Yassa,	Yesaṃ, Yesānaṃ.

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5th.	Yamhā, Yasmā.	Yehi, Yebhi.
6th.	Yassa,	Yesam, Yesānam.
7th.	Yamhi, Yasmin.	Yesu.

Feminine—*ya*.

1st.	Yā,	Yā, Yāyo.
2nd.	Yam,	” ”
3rd.	Yāya,	Yāhi, Yābhi.
4th.	Yassā, Yāya.	Yāsam, Yāsānam.
5th.	Yāya,	Yāhi, Yābhi.
6th.	Yassā, Yāya.	Yāsam, Yāsānam.
7th.	Yassam, Yāyam.	Yāsu.

Neuter *ya*.

1st.	Yam,	Ye, Yāni.
2nd.	Yam,	” ”
3rd.	Yena,	Yehi, Yebhi.

The rest are like masculine—*ya*.

Masculine—*Ta*.

1st.	So.	Ne, Te.
2nd.	Nam, Tam.	Ne, Te.
3rd.	Nena, Tena.	{ Nehi, Tehi.
		{ Nebhi, Tebhi.
4th.	Nassa, Tassa.	Nesam, Tesam.
5th.	Namhā, Tasmā.	{ Nehi Tebhi.
	Nasmhā, Tasmā.	
6th.	Nassa, Tassa.	Nesam, Tesam.
7th.	Namhi. Tamhi.	{ Nesu, Tesu.
	Nasmin, Tasmin.	

Feminine—*Ta*.

1st.	Sā,	Nā, Nāyo, Tā, Tāyo.
2nd.	Naṁ, Taṁ.	” ” ”
3rd.	Nāya, Tāya.	Nāhi, Tāhi, Nābhi, Tābhi.
4th.	Tissāya, Tissā, Tassā, Tāya.	} Tāsāṁ, Tāsānaṁ.
5th.	Nāya, Tāya.	Nāhi, Nābhi, Tāhi, Tābhi.
6th.	Tissāya, Tissā, Tassā, Tāya.	} Tāsāṁ, Tāsānaṁ.
7th.	Tissāṁ, Tassāṁ, Tāyaṁ.	} Nāsu, Tāsu.

Neuter—*Ta*.

1st.	Naṁ, Taṁ.	Ne, Nāni, Te, Tāni.
2nd.	Naṁ, Taṁ.	Ne, Nāni, Te, Tāni.
3rd.	Nena, Tena.	Nehi, Tehi, Nebhi, Tebhi.

The rest are like masculine.

Neuter stems ending in *a*

Citta.

1st.	Cittāṁ,	Cittā, Cittāni.
Voc. (he)	Citta, Cittā.	(he) ” ”
2nd.	Cittāṁ,	Citte, Cittāni.

The rest are like Buddha.

Mana.

1st.	Manāṁ,	Manā, Manāni.
Voc. (he)	Mana, Manā.	(he) ”

2nd.	Manam,	Mane, Manāni.
3rd.	Manasā, Manena.	Manehi, Manebhi.
4th.	Manaso, Manassa.	Manānam.
5th.	Manasā, Manamhā, } Manasmā.	Manehi, Manebhi.
6th.	Manaso, Manassa.	Manānam.
7th.	Manasi, Mane, } Manamhi, Manasmi.	Manesu.

Siram, uram, tejam, rajam, vayam, payam, yasam, lapam, vacam, cetam.

Gunavantu.

1st.	Gunavam,	Gunavantā, Gunavantāni.
Voc. (he)	Gunavam, Gunava, } Gunavā.	(he) Gunavantā, Gunavantāni.
2nd.	Gunavantam,	{ Gunavante, Gunavantāni.

In other cases it is declined like puma. Gaccham also declined like this.

Atthi.

1st.	Atthi,	Atthini, Atthī.
Voc. (he)	Atthi,	(he) „ „
2nd.	Atthim,	„ „

In other cases it is declined like *aggi*.

Masculine—Eta.

1st.	Eso,	Ete.
2nd.	Etam,	Ete.
3rd.	Etena,	Etehi, Etebhi.
4th.	Etassa,	Etesam, Etesānam.

5th.	Etamhā, etasmā,	Etehi, Etebhi.
6th.	Etassa,	Etesam, Etesānam,
7th.	Etamhi, Etasmim,	Etesu.

Feminine—*Eta*.

1st.	Esā,	Etā, Etāyo.
2nd.	Etām,	Etā, Etāyo.
3rd.	Etāya,	Etāhi, Etābhi.
4th.	Etāya, Etissāya,	} Etāsam.
	Etissā.	
		} Etāsānam.
5th.	Etāya,	
		Etāhi, Etābhi.
6th.	Like the 4th.	
7th.	Etāyam, Etassam,	} Etāsu.
	Etissam.	

Neuter—*Eta*.

1st.	Etam,	Ete, Etāni.
2nd.	Etām.	Ete, Etāni.
3rd.	Etena,	Etehi, Etebhi.

Masculine—*Ima*.

1st.	Ayam,	Ime.
2nd.	Imam,	Ime.
3rd.	Anena, Iminā.	{ Ehi, Ebhi. Imehi, Imebhi.
4th.	Assa, Imassa.	{ Esam, Esānam. Imesam, Imesānam.
5th.	Aśmā, Imambā, Imasmā.	{ Ehi, Ebhi, Imehi, Imebhi.
6th.	Like the 4th.	
7th.	Asmim, Emamhi, Imasmim.	{ Esu, Imesu.

Feminine—*Ima*.

1st.	Ayam̃,	Imā, Imāyo.
2nd.	Imam̃,	Imā, Imāyo.
3rd.	Imāya,	Imāhi, Imābhi.
4th.	Imāya, Imissā, Imissāya, Assā, Assāya.	} Imāsam̃, Imāsānam̃.
5th.	Imāya,	Imāhi, Imābhi.
6th.	Like the 4th.	
7th.	Imāyam̃, Imissā, Imissam̃, Assam̃.	} Imāsu.

Neuter—*Ima*.

1st.	Idam̃, Imam̃.	Ime, Imāni.
2nd.	” ”	” ”
3rd.	Anena, Iminā.	Ehi, Ebhi, Imehi, Emebhi.

In other case endings it is declined like masculine *ima*.

Amu (Mas.)

1st.	Asu, Asuko, Amu, Amuko.	} Asukā, Amukā, } Amū, Amuyo.
2nd.	Asukam̃, Amukam̃, Amum̃.	} Asuke, Amuke, } Amū, Amuyo.
3rd.	Amunā,	Amūhi, Amūbhi.
4th.	Amuno, Amussa, Adussa.	} Amusam̃, } Amusānam.
5th.	Amunā, Amumhā, Amusmā.	} Amūhi, Amūbhi,
6th.	Like the 4th.	
7th.	Amumhi, Amusmim.	} Amūsu.

Amu (Fem.)

1st.	Asu, Asukā, Amu, Amukā.	}	Amū, Amuyo.
2nd.	Amuñ,		Amū, Amuyo.
3rd.	Amuyā,		Amūhi, Amūbhi.
4th.	Amussā, Amuyā,	}	Amūsarñ, Amusānam.
5th.	Amuyā,		Amūhi, Amūbhi.
6th.	Amussā, Amuyā.		Amūsarñ, Amusānam.
7th.	Amussarñ, Amuyarñ.	}	Amūsu.

Amu (Neut.)

1st.	Aduñ,	Amu, Amuni.
2nd.	Aduñ,	Amu, Amuni.
3rd.	Amunā,	Amūhi, Amūbhi.

All other cases are like masculine gender of this stem.

Kim (Mas.)

1st.	Ko,	Ke.
2nd.	Karñ	Ke.
3rd.	Kena,	Kehi, Kebhi.
4th.	Kassa, Kissa.	Kesarñ, Kesānarñ.
5th.	Kamhâ, Kasmâ, } Kismâ.	Kehi, Kebhi.
6th.	Kassa, Kissa.	Kesarñ, Kesānarñ.
7th.	Kamhi, Kimhi, } Kasmim, Kismim.	Kesu.

Kim (Fem.)

1st.	Kā.	Kā, Kāyo.
2nd.	Karñ,	Kā, Kāyo.
3rd.	Kāya,	Kāhi, Kābhi.

All the rest are declined like sabbā.

Kim (Neut.)

1st	Kim, Kam.	Ke, Kāni.
2nd.	Kim, Kam.	Ke, Kāni.

The rest are like masculine gender.

Eka (Mas.)

1st.	Eko,	Eke.
2nd.	Ekañ,	Eke.
3rd.	Ekena,	Ekehi, Ekebhi.
4th.	Ekassa,	Ekesaṇ, Ekesānañ.
5th.	Ekambā, Ekasmā.	} Ekehi, Ekebhi.
6th.	Ekassa,	
7th.	Ekamhi, Ekasmim.	} Ekesu.

Eka (Fem.)

1st.	Ekā,	Ekā, Ekāyo.
2nd.	Ekañ,	Ekā, Ekāyo.
2rd.	Ekāya,	Ekāhi, Ekābhi.
4th.	Ekissā, Ekassā, Ekāya.	} Ekāsam, Ekasānam.
5th.	Ekāya,	
6th.	Like the 4th.	
7th.	Ekissañ, Ekassañ, Ekāyañ.	} Ekāsu.

Eka (Neut.)

1st.	Ekañ,	Eke, Ekāni.
2nd.	Ekañ,	Eke, Ekāni.
3rd.	Ekena.	Ekehi, Ekebhi.

The rest are like masculine gender; *eka* means sañkhyā (number), tulya (equal), sahāya (friend) and añña (other). It means number when it is singular, otherwise it is declined in all the numbers.

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Tumha.

1st.	Tvañ, Tuvañ,	Tumhe.
2nd.	Tañ, Tavañ, } Tvam, Tuvam. }	Tumbhākañ, Tumhe.
3rd.	Tvayā, Tayā.	Tumhehi, Tumhe bhi.
4th.	Tava, Tuhyañ, } Tumhañ, }	Tumbhākañ, Tumhe.
5th.	Tvayā, Tayā.	Tumhehi, Tumhebbhi.
6th.	Tava, Tuyhañ, } Tumhañ. }	Tumbhākañ. Tumhe.
7th.	Tvayi, Tayi.	Tumhesu.

Equal in three genders.

Amha.

1st.	Ahañ.	Mayañ, Amhe.
5nd.	Mañ, Mamañ.	Amhākañ, Amhe.
3rd.	Mayā,	Amhehi, Amhebbhi.
4th.	Mama, Mayhañ. } Amhañ, Mamañ, }	Asmākañ, Amhākañ, Amhe.
5th.	Mayā,	Amhehi, Amhebbhi.
6th.	Mama, Mayhañ, } Amhañ, Mamañ. }	Asmākañ, Amhākañ, Amhe.
7th.	Mayi,	Amhesu.

Equal in all the genders.

Ubha.

Dvi.

	Plural.		Plural
1st.	Ubho, Ubhe.	1st.	Duve, Dve.
2nd.	"Ubhohi, Ubhobhi. }	2nd.	"Dvihi, Dvibhi. }
3rd.	Ubhehi, Ubhebbhi. }	3rd.	Dvinnañ, Dvinnañ.
4th.	Ubhinnañ.	4th.	Dvibi, Dvibi.
5th.	Like the 3rd.	5th.	Dvinnañ, Dvinnañ.
6th.	Like the 4th.	6th.	Dvinnañ, Dvinnañ.
7th.	Ubhosu, Ubhesu.	7th.	Dvisu.

Equal in all the genders.

Ti.

	Mas.	Fem.	Neuter.
1st.	Tayo,	Tisso,	Tini,
2nd.	"	"	"
3rd.	Tihi, Tibhi.	Tihi, Tibhi.	Tihi, Tibhi.

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4th.	Tinnam,	}	Tissannam.
	Tinnannam.		
5th.	Tihi, Tibhi.		Tihi, Tibhi.
6th.	Like the	4th.	Tissannam.
7th.	Tisu,		Tisu.

Catu.

	Mas.	Fem.
1st.	Cattāro, Caturo.	Catāso.
2nd.	"	"
3rd.	Catūhi, Catūbhi.	Catūhi, Catūbhi.
4th.	Catunnam.	Catassannam.
5th.	Catūhi, Catūbhi.	Catūhi, Catūbhi.
6th.	Catunnam.	Catassannam.
7th.	Catūsu.	Catūsu.

Catu. (neut.) Pañca.

1st.	Cattāri.	1st.	Pañca.
2nd.	"	2nd.	"
3rd.	Catūhi, Catūbhi,	3rd.	Pañcahi, Pañcabhi.
The rest are like masculine.		4th.	Pañcannan.
		5th.	Pañcahi, Pañcabhi.
		6th.	Pañcannam.
		7th.	Pañcasu.

Cha, satta, aṭṭha, nava, dasa, ekādasa, ekārasa, bārasa, dvādasa, terasa, telasa, cuddusa, coddasa, catuddasa, pañcadasa, pañnarasa, solasa, sorasa, sattarasa, sattadasa, aṭṭhārasa and aṭṭhādasa are declined like pañca and equal in all genders.

Ekunavisati (Fem.).

1st.	Ekunavisati.
Voc. (he)	"
2nd.	"
3rd.	Ekunavisatiyā.
4th.	"
5th.	"
6th.	"
7th.	Ekunavisatiyam.

From visati to navuti all are feminine stems in the singular number and declined like ekunavisati.